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WORLD MISSIONS AND WORLD PEACE.

BY MRS. J. P. WHITE, ALBIA, IOWA.

CHAPTER FIVE.

Heroism in the Christian Conquest.

THE GREATEST heroes of the world are heroes of Peace. Militarists would have us believe that heroes are only to be found on the field of battle but "militarism has nothing to teach Christianity regarding the practice of the heroic virtues."

Military men have, over and over again, exhibited the most striking courage, bravery and heroism, but a higher type of heroism is exhibited by those who risk their lives to save men rather than to destroy them. "Heroism" according to the dictionary "is a contempt of danger not from ignorance or inconsiderate levity, but from a noble devotion to some great cause and a just confidence of being able to meet danger in the spirit of such a cause." We need not confine our heroes of peace to the mission field. "The scientists and explorers, who continually face death in the interest of human progress" should have a place on the honor roll. The doctors who went to Serbia to stamp out the typhus were not one whit less brave than the bravest soldiers in the European war. The young physician who gave himself to be experimented upon for the

cause and cure of yellow fever is worthy of more honor than any general who led an army in the Spanish American war.

The greatest of the heroes of peace are the missionaries of the Cross, who have often stood in the hardest places, who have met danger in the most courageous manner and who have never counted their lives dear unto themselves.

DISCIPLINE IN THE MISSIONARY LIFE.

One reason for extolling war is that the soldier is made brave and strong through military discipline. In a much more beautiful sense we may claim that the Soldiers of the Cross attain their strength through discipline. While many of the hardships of the pioneers are not to be encountered in most mission fields today there are still innumerable trials especially for those who are located in isolated stations. Separation from home and friends, the trying climates, the loneliness, the contact with heathen peoples are all means of discipline.

Acquiring the language of the mission field is an element of discipline, often underestimated and not appreciated by the church at home. The young minister

who has spent many years in his collegiate and theological preparation, finds when he reaches the field that he is utterly helpless. To be sure in a few months he is able to read simple sentences, to pay the carriage driver, to buy articles from the bazaar, to order his meals, to exchange salutations of the day but alas! it takes him years to be



WAR'S VICTIMS.

able to explain "justification by faith." Patience and perseverance are required for long weary years to enable him to express spiritual truth in a strange tongue.

Into the missionary home grief and sorrow come. The discipline of bearing these without the presence and help of friends of their own race, none can understand but those who have had ex-

perience. There is the discipline of facing dangerous diseases constantly. Few of the missionaries in our own fields have escaped personal contact with small-pox, cholera and other dread diseases and many in our India field have had close contact with the plague.

The sharpest discipline is in the separation of children from parents. No missionary mother can look upon her tiny infant without having the painful consciousness that the day will come all too soon when the young life must be separated from her influence and care. When the time actually comes and the parent hearts have suffered all that hearts can suffer and with calm faces they have set sail for their field of labor, the passing traveler remarks, "Oh you have left your children in America?" in much the same tone that he might use if he were to say, "Oh you have left your typewriter!" When the field is reached, the native people who have come to greet the returning workers inquire about the children. The story must be told over and over again, how the dear ones have been left in the home-land because it is best for them. And the people, not comprehending, shake their heads and often in audible tones remark, "It is never so with us. We love our children more than they do. These people must have hard hearts or they never could do that."

These, and a hundred other things that might be mentioned are severe enough in any life to offer the "moral equivalent for war" which is needed to develop heroic virtues.

NATIVE CHRISTIAN HEROES.

The history of missions gives abundant proof that native converts are as heroic as missionaries or other soldiers. The caste system in India, Mohammedan fanaticism in Moslem lands and ancestor

worship in China make Christian converts objects of scorn and hate and sometimes of cruel persecution. There is no band to play or crowd to cheer when a convert steps out alone and leaves all that has hitherto been dear to his heart. His business is often ruined, his life is in jeopardy, and were it not for his faith in the Saviour he would be unable to face it all. But every year there are hundreds in every field who are leaving "houses or brethren, or sisters or mother or father or children" for Christ's sake.

* * *

Kapiolani, the Hawaiian princess, who defied the heathen gods and walked right up to the crater of the volcano singing hymns of praise amid the protests of her frightened people is one of the finest examples of heroism. Her courageous act that day proved to the people the fallacy of their belief in heathen gods and opened the way more fully for the acceptance of the true God.

* * *

King Khama, of Bechuana Land, South Africa, proved his Christian heroism over and over again. In many ways he was a strong Christian man. His fight with the liquor men in his country is a worthy example for officials on this side of the Atlantic. Wilson S. Naylor gives the following account in *Daybreak in the Dark Continent*. "The white man's drink is prohibited from crossing the boundaries of Bechuana Land. Native beer is also abolished. These prohibitive laws are actively effective. They are rigidly enforced and severe penalties are visited upon offenders.

"The white traders forced Khama to strenuous legislation—a bit of statecraft worthy of the publicity it has received. Liquor dealers elsewhere are credited with pertinacity. Khama found that his

opponents lived up to the reputation of the fraternity. Warning followed warning. Still the law was violated. Finally tried beyond endurance the Government, crystallized in Khama's figure took control and launched a philippic. J. D. Hepburn who acted as interpreter, gives the ultimatum as he heard Khama pronounce it, 'Take everything that you have. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people and you show them an example of wickedness such as we never knew. You the people of the Word of God! Go! Take your cattle and leave my town and never come back again.' On the ground of old friendship one dealer pleaded for pity. Khama flashed back, 'Friendship! You know better than any one how I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that *you* would uphold my laws, and you bring in the stuff for others to break them. You ask for pity and you show me no pity. No, I have had enough of such pity. It is my duty to have pity on my people, over whom God has placed me and I am going to show them pity today. That is my duty to God.' And the drink went.

"The struggle over the native beer making and drinking aroused deep antagonism. 'At one time' said Khama, 'I thought there was nothing but death in front of me. I told them they could kill me but they could not conquer me.'"

* * *

A native doctor in Armenia some months ago met a tragic death at the hands of the Turks. When the men of his vicinity were being sent away the Turks told him that since he had often shown kindness to their people they would keep him and spare his life. But

hardly had the others departed until they offered to save him only upon condition that he would become a Moham-medan. When he refused they poured oil upon him and set fire to his clothes, then they shot him through several times and finally hacked off his head.

* * *

Kartar Singh was another of God's heroes. His story is given in a little leaflet sent out some time ago by our Foreign Board. This young man was a Christian in India. Desiring to tell the story of the Gospel in Thibet he slipped away to the "roof of the world" and began preaching. No one wanted to hear his message and he was warned to stop. When he persisted in his work he was threatened. They told him they would kill him, but he only smiled and said that he could never die. The people finally took him out of their borders and told him never to return, but he followed them back. "They had determined to put him to death. Having

otherwise tortured him they killed a buffalo and wrapped him in its hide with only his head free, so that as the thick pelt cooled and stiffened, the tissues drying would grip his skin and hold him in a vise. So bound they laid him in the scorching sun and left him exposed for four days and nights without food and drink. During this time he did not cease to preach Christ to all who came to sit and watch him die, telling of Christ's love and His suffering for them.

"Lying there he told them of a vision of angels who brought a martyr's crown for him. Some were so deeply touched by his last words which were a prayer for his murderers that they sought for and found Christ.

Because of his sufferings and witnessing, there is a little band of true Christians in Thibet today. Because he dared to be obedient the Light has broken upon that dark land."

At the time of the Boxer Rebellion in China the native Christians proved them-



KOREA WITHOUT CHRISTIANITY.

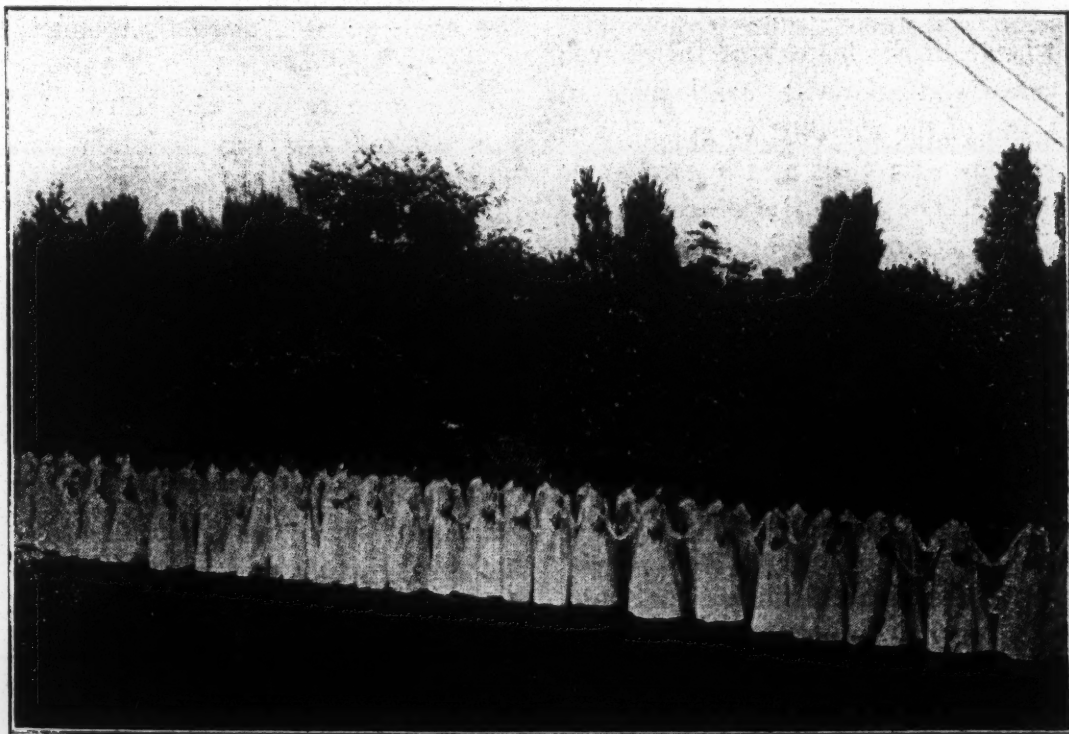
selves heroes of the highest type. Over and over again they suffered death rather than deny their Lord.' A missionary writing shortly after the Rebellion says, "Two letters in the strange Chinese characters are before me. One is from a preacher, the other from a former servant in our mission. They are both alike in that they contain a list of the names of those who were known to us all and after each name the sentences read like this: 'He was stoned to death,' 'He was cut in pieces,' 'She was beheaded and her headless body exposed,' 'These girls have been made slaves,' 'My family hid in the mountains,' 'She was burned,' 'The family were thrown into prison and lands and crops confiscated and homes looted,' 'Every Christian village in the district is destroyed and those who have been killed are not a few.' * * * I could take my Bible and write the names of our native Christians in China over against every form of torture and

suffering mentioned in the eleventh chapter of Hebrews.

"There were weak and faithless ones, that we know and do not deny, but that the great body of Christians stood firm and went with brave hearts and unflinching faith to the awful forms of torture and death that only heathen cruelty can devise is true also and it should give to us all a deeper trust, a firmer hold on the realities of life and the deep meaning of the Master's words, 'Whosoever shall lose his life for my sake and the Gospel's, the same shall save it.' * * * Oh, how many times we heard our Christians say, 'We are in God's hands.' Very many of them seemed to be moved by a personal love for Christ and a trust in His abiding presence in those fearful days."

MY FAVORITE MISSIONARY HERO.

It seems like making an unfair distinction to choose out a few missionary heroes. We might look simply at our



KOREA UNDER CHRISTIAN INFLUENCES.

own fields and find there the bravest and truest of men and women. Is it pioneers we wish to choose? Then the Gordons blazing the way in the Punjab and passing through the terrible Sepoy Rebellion can furnish us with abundant evidence of bravery. In Egypt the Lansings, McCagues, Watsons and Hoggs and others who are still on the field knew what it meant to meet the combined opposition of Coptic Priesthood and Mohammedan fanaticism sixty years ago. The history of our mission in Egypt just thrills with wonderful experiences. Whether it has been fighting the cholera, rescuing runaway slaves, hiding a kidnapped convert or fleeing from the soldiers during the Arabi rebellion heroes and heroines were found all along the way.

We forbear mentioning the names of our pioneer Sudan heroes. They are household words in United Presbyterian homes. What woman is there who is not familiar with the story of "the first night in the Sudan?" We cannot say all that we wish to say now but some day we shall write large in the history of the church the brave struggle with heathenism in the "land of the rustling wings." There is one name we repeat in a hushed voice—Tidrick. The Sudan is dearer to the home church since this brave man laid down his life for the black people of Africa.

Some of our heroes are just young new missionaries. Perhaps they do not know it yet but some day when we are making up the roll of Christian heroes we shall write the names of the passengers of the burning *Athania* who conducted themselves so splendidly and started out again on their journey undaunted and undismayed.

* * *

We choose two women who are worthy

to be called missionary heroes, not because they are more distinguished than a score of others but because they represent two different kinds of heroism.

Isabella Thoburn, the first lady sent to India by the Methodist Women's Board, is one of the strongest characters in missionary annals. It took courage to be a missionary in those days. Her position was hardly understood even by her own brother. Missionary opinion was divided over the advisability of sending an unmarried woman to the foreign field. She had to face the criticism of many of the workers on the field. The native women to whom she had gone were indifferent or antagonistic but Isabella Thoburn had a vision of the possibility of educated leadership among India's women and with firm faith she opened her little school with seven girls. In the course of years this school in Lucknow became the college which today bears her name.

* * *

Eleanor Chestnut, the martyr, one of the choicest of America's women laid down her life for China. The discipline of her preparation was extraordinary. She worked her way through college, then through Medical college. Not content with this preparation she took a Nurses' training course and lastly a course in Moody Bible Institute. For about ten years she was privileged to labor for China's women and children. She escaped injury during the Boxer Rebellion but a couple of years later a disturbance arose in the village in which she lived. There was a riot of some kind and through a misunderstanding the missionaries were attacked by a furious mob. Under the stress of the excitement they would not listen to reason and seized the missionaries and hurried them to an untimely death. When Dr.

Chestnut was being taken down the street on the way to her execution she was stopped for a little while. She sat down calmly to await the end. As she sat there she noticed a little boy in the crowd who had an ugly cut on his head. She called him to her, and tearing a strip from her dress she tenderly bound up his head. The crowd waited until she had finished and then they fell upon her beating her with clubs and stabbing her until life departed from her.

* * *

Within the last few months in Armenia, "as a by-product of the war," a terrible persecution of Christians has been carried on. "The number slaughtered far exceeds that of any of the great persecutions of the Early Church." Many native Christians have faced the sword, fire and cruel death. The missionaries have not been included in the massacres but they have suffered untold hardships from which many have died.

* * *

Our text-book *World Missions and World Peace* gives sketches of many missionary heroes. There are Mr. and Mrs. John Geddie, Mr. and Mrs. John Inglis, Mrs. Freeman, John Heyer, Jacob Chamberlain, Virgil Hart, Mrs. Burkholder, Mrs. Ingalls, Miss Shattuck, Dr. Kugler, Dr. Martha Sheldon, and Horace Pitkin. These are only a few of the hundreds that might be mentioned, "And what shall I say more? For the time will fail me if I tell of" Lull and Livingstone and Moffatt and Cox and Hannington in Africa; of Jessup and Bliss and Eddy in Syria; of Cyrus Hamlin and Mary Stone in Turkey; of Ion Keith-Falconer in Arabia; of Carey and Duff and John Scudder and Lillivati Singh in India; of Verbeck in Japan; of Underwood in Korea; of Judson in Burmah; of Morrison and Hudson Taylor

and Griffith John in China; of Chalmers and Paton in the Islands of the Sea. All these through faith were heroes of the Cross.

"They climbed the steep ascent of heaven
Through peril, toil and pain,
O God to us may grace be given
To follow in their train."

THE SECRET OF THEIR STRENGTH.

What is the secret of their strength? Missionaries are not people of a different class from the rest of the church. We know them; they have gone from our churches and from our homes. Their unselfish service, with the hope of no reward except the Master's approval is one secret of joy. The isolation of the missionaries, their separation from much human help, their helplessness in the face of heathenism throw them back on the divine resources in a very special way.

Their secret is an open secret. It is the secret of Saint Paul, "For me to live is Christ." "It is no longer I that live but Christ liveth in me." They "no longer live unto themselves, but unto Him Who for their sakes died and rose again."

Perhaps Mary Reed shut in with her lepers in India who has given us a glimpse of her own heart experience has spoken for multitudes of her co-workers. At least she has expressed the secret of missionary heroism.

I dwell alone and all I hold most dear
Are far removed beyond the trackless sea,
So very far they seem tonight from me.
Yet for a moment brief me thinks I hear
The echo of loud voices in my ear;
The dear home faces seem to shine again,
Then swiftly vanish in a mist of pain.
Yet 'tis but a moment that I turn
And with heart longing for my loved ones
yearn.

For hush! I am not alone; a Presence blest
Fills all my chamber with a sense of rest!
A moment's darkness, then a flood of light;
A moment's sadness, then a great delight;

A well-known Voice is whispering unto me
 "Am I not better O beloved unto thee—
 Am I not better far to thee than all?"
 Low at His feet I then adoring fall,
 Out breathing there, in speechless love and
 praise

The song the heart is most too full to raise.
 "Thou art enough, my own Beloved One,
 And work with Thee is sweet till day is
 done."

And when at eventide I close my door,
 Shut in with Jesus, what need I more?

Soldiers of the Prince--For Junior Mission Study Classes.

FAMOUS SOLDIERS OF LONG AGO AND SOLDIERS OF YESTERDAY.

BY MRS. J. P. WHITE, ALBIA, IOWA.

Ever since the time that the Prince of Peace lived on the earth He has had soldiers to carry on His work. This month we shall study about some who lived long ago and some who lived only a short time ago.

Paul was perhaps the greatest of all Christ's followers. He was brave and strong and never hesitated to go anywhere into dangerous places if his Prince wanted him to go. He was often persecuted, imprisoned, beaten, stoned, shipwrecked. He considered himself a soldier. Shortly before he died he wrote to Timothy, "I have fought the good fight."

* * *

A fine soldier of the Prince was Ulfilas, who was a missionary fifteen hundred years ago. He went to the Goths, a people of Europe. He found they had no written language and he knew that if they were to learn of Jesus they must be able to read the Gospel. He began by making an alphabet, then a grammar and then he translated the Bible into the Gothic tongue.

* * *

Many centuries ago Great Britain was in heathenism. Rome had a strong Christian center and many missionaries were going to different parts of Europe. One day Gregory, who afterwards became Pope, saw among the bales of cotton and other goods exposed for sale in the market of Rome, three boys with light complexion and flaxen hair. These

boys were to be sold as slaves. The good monk was very much concerned when he learned who they were and desired that the Gospel might be sent to the people of Great Britain. Some years later he sent Augustine and forty companions as missionaries to England. The Queen who was a Christian in France before she was married was glad to welcome these Christian men and before long the king accepted Christianity and many of his people followed his example.

* * *

Who has not heard of St. Patrick? When we see people wearing a bit of green on March 17 we do not think of a missionary and yet that is just what St. Patrick was. He was a Scotchman and not an Irishman. When he was a lad he was kidnapped and carried to Ireland where he was held as a slave for several years. Finally he made his escape and went to the Continent. Years after, he began to dream of the land of his captivity and the more he thought of Ireland the more he desired that the people should know about Jesus. He decided to go and preach to them. At first he was very unwelcome and suffered persecution but soon the people were willing to hear his message and before he died a large proportion of the people of Ireland had become Soldiers of the Prince.

Over against these soldiers we might place Alexander the Great, who was a



In the midst of the holocaust in Europe and its evil effects upon Christian Missions it is pleasing to give this picture. A kindergarten in Japan out for a cherry blossom party. The mission is under the care of the American Baptist Foreign Missionary Society.

famous warrior but a wicked man; Attila the Hun who was so cruel that he was called "The Scourge of God;" Jenghiz Khan, the Mongul Emperor, who loved to turn his soldiers loose in a city to pillage it and finally to burn it; Napoleon Bonaparte who was so ambitious that he wanted to rule all Europe, and who cared not how many millions of men lost their lives, how many women were made widows, how many children were made orphans so long as his plans were carried forward.

Not all of the heroes died long ago. Many of them lived and worked only a few years ago. Some of them are living today.

* * *

One of the most famous, lived in Africa. Who has not heard of David Livingstone. When he was a young man he heard Dr. Moffatt a returned missionary from Africa say that he had often seen rising in the morning sunlight, the smoke of a thousand villages where the gospel had never been preached. Livingstone could never get this picture out of his mind. When he had completed his education he went to Africa. He was always intent on going to the "regions beyond."

The center of Africa at that time was unexplored. No one knew what was in the interior, but Livingstone saw the "smoke of a thousand villages" and he pressed on, across the continent. Few men ever endured greater hardships. Traveling was difficult, the people were unfriendly, insects, poisonous flies, reptiles and ferocious beasts were on every side. Once Livingstone was attacked by a lion which sprang on him and bit his arm, crushing the bone. A companion shot the lion and Livingstone escaped and recovered from the wound.

Fever often attacked this explorer,

but he continued his journeys. At last when he was an old man he became ill with the fever. He was at Ilala on the shores of Lake Bangweolo. One morning at four o'clock his black servants found him dead. He was on his knees, his candle was still burning. While he was praying his soul went home to the "House of Many Mansions."

* * *

There are no braver soldiers of the Prince than those who work for lepers. One of these whom we might mention is Mary Reed. She was a missionary to India and in some way contracted the dread disease. When she found she had leprosy she went to live in the Leper Colony at Chandag Heights, India, in order that she might teach the people of Christ. If you could see how dreadful this disease is you would know that it takes more bravery to live among lepers than it does to face guns or submarines.

* * *

Another brave man with whose life you should be acquainted is Horace Pitkin. At the time of the Boxer Uprising in China in 1900 many Chinese Christians were killed. Among these was Horace Pitkin. He might have been able to escape and save himself but he would not leave the lady missionaries and the native Christians. He tried to protect them but was finally overcome and killed by a sword.

When he knew they could defend themselves no longer he wrote a letter to his wife and little son who were in America. Among other things he said, "Tell Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary."

* * *

There were many brave soldiers of the Prince among the native Christians in

China in those terrible days of the Boxer troubles. One of these was Dr. Wang, a graduate of medicine in Peking University. He and his little boy were arrested. The men said to him, "Dr. Wang, you are an educated man; we do not want to put you to death, but we have no liberty in this matter. You go with us and burn some incense and we will let you go."

"No," said he, "I will not burn incense."

"Well we want to make it easy for you" they continued.

"You just get some one to go and burn incense in your place and it will be all right."

"No, I will not get any one to burn incense for me."

"Well, we will get some one to burn incense for you," they continued. "You just go over to the temple with us."

"No," he answered, "I will not do that."

"Then," they continued, "we must kill you."

"You may kill me," he answered, "but I will not worship your gods. * * * Kill me if you will but I will not deny my Lord."

They ran him through with a spear.

Which of these would you adopt as your hero, a warrior or a Soldier of the Prince?



A CHRISTIAN HOME FOR CHILDREN IN FOOCHEW, CHINA. FOUNDED AFTER THE BOXER REBELLION.

OLD SPAIN IN NEW AMERICA.

CHAPTER FIVE.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

"Our New Possession."

CHRISTOPHER COLUMBUS wrote the King of Castile that navigation "is the art which they should pursue who wish to know the secrets of the world." That Columbus wished such knowledge is shown by the fact that just six months after his return to Spain from his first voyage, he is again on the ocean with his face turned westward and accompanied this time by seventeen ships and one hundred and sixty companions. They sailed September 25, 1493, and on November 19 saw "the Isle of Enchantment," took possession of it in the name of the King, planted the Cross and called it San Juan Bautista. To commemorate this event just four centuries later the people of the island erected near this spot a granite monument surmounted by a Cross with the inscription 1493-Noviembre-1893. Columbus soon sailed away and history does not record his return.

Ponce de Leon, an adventurous and ambitious man, who accompanied Columbus, failing in his search for the Fountain of Youth, in 1508, sought gold in Borinquen, as the natives called Porto Rico. It seems that the mother of the cacique, "a woman of acute judgment" counseled her son to receive Ponce and his companions with great kindness and hospitality. "They were supplied with provisions; arietos (dances) were held in their honor; batos (ball games) were played to amuse them, and the practice, common among so many of the aboriginal tribes in different parts of the world, of exchanging names with the visitor as a mark of brotherly affection, was resorted to to cement the new bonds of

friendship, so Guaybana became Ponce for the time being and Ponce, Guaybana."

Under such favorable portents Ponce asked the cacique to show him the places where they had obtained the yellow disks that hung as medals from their necks to signify rank. With eagerness, alacrity and pride the Indian showed to him the rivers whose sands were golden. Ponce well pleased, left a company to found a town while he took the samples to La Espanola (Santo Domingo). He soon returned and the town Caparra was built. Later the site of Caparra was changed and by royal decree its name changed to Porto Rico. Still later this name was changed to San Juan and the name of the whole island became Porto Rico.

Ponce having been appointed governor took up his residence at Caparra and began to subdue the island and to search for gold. He pressed the Indians into his service, treated them cruelly, degraded them, made them do all kinds of menial work. The Indians resented this treatment by the Spaniards, but believing their oppressors were superhuman feared to oppose them. Before entering into open rebellion or making an attack they thought they should make sure their enemies were mortal. They offered to carry a Spaniard across a stream, reaching the middle of which they threw him in and held him under the water until he drowned, then dragged him to the shore, begged his pardon, saying it was an accident, and urged him to rise and proceed on his journey. Failing to receive a response they found the Span-

iards subject to death and no demigods. Rebellion continued until the death of their chief when they soon returned to their former state of servitude, 5,500 being made slaves.

When the Spaniards entered Porto Rico the Indians were variously estimated at from 100,000 to 600,000. One old writer says the island "was as full of people as a hive, and as beautiful and fertile as a garden." Too late the King ordered the Indians to be freed, for one year later (1543) the Bishop of San Juan



CHRISTOPHER COLUMBUS.

informed his majesty that "Indians, young and old, natives of the island who had been granted such mercy, numbered sixty." With the extinction of the Indian, Negroes were introduced. From now on for years Porto Rico was in turmoil from foreign foes—the English, Dutch and French—and from foes within.

Up to 1778 immigration into Porto Rico had been limited to Spaniards, but at that time Catholic workmen from

other countries were admitted. Hence a new era for the island was introduced in 1815 by a royal proclamation by which "foreigners were invited to the Island, rights of Spanish citizenship were promised, land was granted free of all expense, Negro slaves could be brought in without restriction, etc." Many colonists of course were attracted. Another event of great importance occurred in 1873 when the Republican government of Spain gave freedom to all Negro slaves in Porto Rico, thus releasing from bondage about 34,000 persons. After several years of unrest Spain attempted to introduce reforms but it was too late. The Island was declared in a state of war by the Governor-General and on July 25, 1898, Porto Rico became a part of the United States.

COUNTRY.

A voyage of five days from New York brings us to Porto Rico which lies farther east than Maine, while a still longer trip will take us from New Orleans to the Island. It lies near Cuba and is about one twelfth its size for it is only about 130 miles long by 36 miles wide. The surface is very much broken, for, with the exception of the coast line, it is a series of hills and valleys which reminded Columbus of a handkerchief folded and wrinkled.

Streams are numberless and vary in size from mere rivulets to raging torrents. Forty-six rivers empty into the sea or an average of one for every eight miles, besides small streams and eight lakes. Because of varying elevation and the trade winds, Porto Rico has a dry and wet side rather than a dry and wet season. Porto Rico has well sustained its name "Borinquen, the Beautiful." The luxury, variety and rich coloring of the scenery is indescribable, "a camera or an artist's brush might merely sug-

gest its charms." One writer has described it as "one of the most lovely of all those regions of loveliness which are washed by the Carribean Sea."

CLIMATE.

Because Porto Rico is in the same latitude as the Sahara Desert, Vera Cruz and Bombay, it must not be thought the climate is unbearably hot for "here is uniformity of climate without monotony, abundant warmth, without excessive heat, moisture without being wet. Summer smiles the year round and it is a very pleasing smile."

PRODUCTS.

That "one never goes hungry in Porto Rico" is a proverb. That it must be true is shown by the dense population that it has sustained for centuries. The products are tropical and grow luxuriantly. "In a land where snow and frost dare not touch a living thing—shrub, vine, tender shoot, or delicate flower—sun, soil and rain unite to produce marvelous results." A cane field may cover an area five miles square or a tobacco field cover the side of a mountain. Sugar culture was introduced from the Canary Isles three hundred years ago and is now one of the three staples.

To one who knows of the introduction of coffee into Porto Rico its aroma will ever be more pleasant. It is said that a citizen of Amsterdam, in 1714, presented a coffee plant to King Louis XIV of France. Cuttings of this plant were sent to Martinique. The long, tedious voyage was attended by scarcity of water but he to whom the plant was entrusted in his devotion shared his cup of water each day with it until it reached its haven. Thence it journeyed to Haiti and at last found a home in Porto Rico of which island it became and is still a staple product.

Though both the use and cultivation

of tobacco was opposed by Spain and though at one time its use meant excommunication from the church, yet today it is the third in commercial value of the products of this Island.

The banana, the "Alladin's lamp of the vegetable world," is shipped from Porto Rico by the billion. Oranges conveying the perpetual sunshine of their home have sold in shipments for ten cents per hundred. All tropical fruits including the lemon, mango, guava, fig, date grow in abundance. The bread fruit should receive special mention for it becomes the planter's "terror," for, during its season, it is very difficult to get the Negroes to work, because they labor only for a "living" and why should they "labor" when they have a "ready-made living" right at hand? The banana and sweet potato furnish the chief diet of the poor.

Porto Rico presents a riot of color in the glory and variety of her blossoms. Great bunches of roses may be purchased for a few cents and the Island boasts of over one hundred varieties of the orchid. Children as a pastime weave garlands and wreaths and thus, flower crowned, engage in their quiet games. Porto Rico was once covered with forests but that day is so far passed that "Arbor Day" is observed now. The country shows the need of the revival of the law that he who cuts a tree shall plant three. Among the especially valuable trees found there are mahogany, ebony, laurel, willow and sandal wood but the most graceful, stately and useful is the coconut palm. "It grows in the gardens of the rich and shelters the huts of the poor." To the latter it is meat, drink and shelter.

Borinquen, the Beautiful, is a gem of priceless value and because it is our own should be prized exceedingly and

guarded with great care that its full value in every way be developed.

HOMES.

What is said to be the finest road in the Western Hemisphere connects the two largest cities of Porto Rico, San Juan on the northern coast and Ponce on the southern. St. Augustine, Florida, can no longer boast of being our oldest city for "our new possession" brings to us San Juan which is almost a half century older. "As we enter the city proper, it seems as if we were stepping back into mediaeval times. There are the marks of the walled town of feudal days, with portcullis, battlement, parapet, bastion and remains of mote. An immense wall surrounds it, making San Juan the only city of its kind in the United States. We are reminded as we look about of the stories we have read of knights and ladies, and tournaments and bouts." Its streets are narrow and crowded and the houses, built regardless of beauty or convenience, are hemmed in by walls. The store keeper usually lives above his shop though sometimes the well-to-do live in suburban or rural homes.

San Juan has a plaza around which are located the public buildings and if San Juan the capital has a plaza the other cities have one also for in customs, recreation and education the country people follow the lead of their capital. In Porto Rico as elsewhere the character of the home of the people depends upon its locality and on the economic condition of the family. There are two well defined classes, the well-to-do and the poor. The poor live in the "patios" of the cities, in the shanties of the suburbs, in small towns, on plantations or in the country.

The general plan of a house is an oblong with a court about half the width and two-thirds the length cut out of one

side. This space is the "patio" or court as we would call it. The filth and squalor here is hard to imagine. Each small room opens on the court, this door being the only means of light of ventilation and the room occupied by families which often number a dozen. There is practically no furniture but bunks are arranged in tiers along one side while the children "sleep on the bare floor, disputing the space with rats, roaches and fleas." No meals are served, so why a table? The time for dining is when the meal can be procured. A view of these "patios" will show forth the life and need of the poor people in the cities.

"An inner court; several lines filled with clothes that have just been hung up to dry; a number dirty, naked babies of all ages up to six or seven years; lazy men sitting against the side of the house, asleep or talking to their neighbors; women with but a single garment on, and that very filthy, either washing or cooking, or sitting on the ground, gossiping and smoking cigar stubs picked up in the streets; boys and girls with scarcely enough clothing to cover their nakedness; odors of all kinds, the tobacco fumes of the smokers, the garlic and onions of the cook, the fetid atmosphere caused by the filth strewed about on the ground, and the exhaustion of the oxygen caused by the many inhabitants, are merely suggestions of the unsanitary condition of the homes, of the squalor, filth and abject poverty of the thousands who live in the 'patios' of the city."

On a marshy stretch of land near San Juan are found the suburban shanties. These are made of timber occasionally but more often of poles, pieces of boxes, tin cans and tin advertisements which have been flattened, or of the bark of the palm or the leaves of cane. In marshy districts the houses are elevated

on posts. The shanties have from one to two rooms. The parlor is sometimes completely furnished with a hammock which the man of the house usually ornaments. Children abound here as elsewhere and have this advantage over their "patio" cousins that they live in detached houses and have "fresh air" even if it is permeated with poisonous gases which arise from their water-soaked marshy play ground. The village poor live in wretched, unattractive cottages and their life is not inspiring to say the least but they do not have so many disadvantages nor are their conditions so distressing as those who live in the patios or suburbs. On some of the plantations the life of the poor is indeed hard for they are little more than slaves kept in bondage by schemes of the owners. In the rural sections the poor live in huts made of poles, sided with bark and roofed with thatch. They live almost altogether out of doors and seldom are hungry for Nature is such a good provider but the provision she makes does not tend to produce a robust, energetic, healthful life. But it is in such homes as these that three-fourths of the Porto Ricans are found.

The homes of the well-to-do are radically different. Some of them live in luxury, while many live in great comfort. Their homes are attractive and hospitable. The rooms are large and well furnished. The average dinner consists of soup, fritters, different kinds of meat, rice, beans, salads, dessert, fruit, coffee, wine, and as there is no fixed menu, one does not know the order in which these will be served. Each bedroom is furnished with an iron bed which a canopy overhangs—a canopy of mosquito netting. On a table near by may be found a crucifix or a holy relic. The door which furnishes the only means

of ventilation is kept closed, especially at night "because of the night air." Bath and toilet bespeak modern improvements. Flower beds brilliant with tropical foliage and flowers adorn the gardens which surround the homes outside of the city.

PEOPLE.

Brau states that the character of the present generation of Porto Ricans is made up of "the distinctive qualities of the three races from which they are descended to-wit: indolence, taciturnity, sobriety, disinterestedness, hospitality inherited from their Indian ancestors; physical endurance, sensuality, and fatalism from their Negro progenitors; and love of display, love of country, independence, devotion, perseverance, and chivalry from their Spanish sires."

The Porto Rican is short, slender, graceful, animated in conversation, quick in action, in complexion white, black or "colored" the latter depending on the mixture of white, Negro and Indian; his hair is straight or curling according to amount of Negro blood; his teeth are very poor and disfiguring. That they are not a healthy people is largely due to their diet. The peasant who constitutes such a large class lives largely on rice and salt fish besides his staple, the banana or sweet potato, for he rarely tastes even a "razor backed pig" except at Christmas.

Dr. Stahl says, "Out of the million inhabitants of Porto Rico, it is calculated that at least three-fourths live in the country and that more than 95 per cent. of them are sick with aenemia (hook worm)." Late reports show that this disease has been reduced to less than 30 per cent. of the population which means the eventual eradication of the disease which, in turn, means the physical renewal of the people and the develop-



A VICTIM OF "TROPICAL ANEMIA."

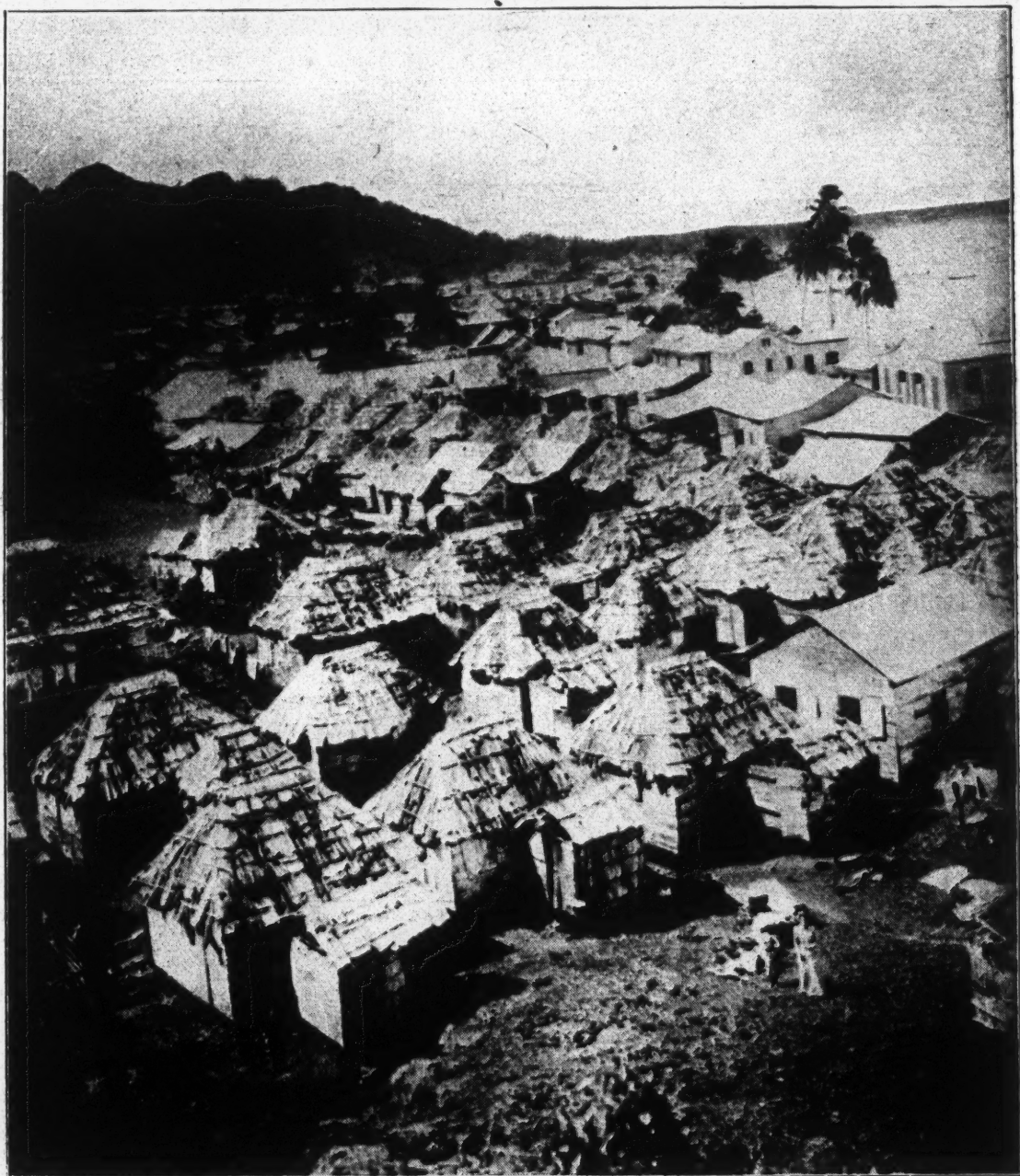
American surgeons proved this to be a parasitic disease of the blood, and discovered a cure. In one year the Legislature appropriated \$60,000 for treatment stations.



THE INTERIOR OF A PUBLIC SCHOOL IN SAN JUAN.

The equipment is as modern as the American method.

SCENES FROM PORTO RICO.



A PORTO RICO VILLAGE.

**Showing some of the unsanitary and uncivilized conditions of this country that we call
"Our New Possessions." Christianity and its true influences are much needed.**

ment of a strong population. Immorality, rum and tobacco also contribute to weaken these people but these evils are being mitigated through the standards set since the American occupation. These excitable, impulsive people are very verbose, very gracious, fond of the spectacular in dress, in festivities, in celebrations and in their carnival. They are quick to learn where their conceit does not offer too great a barrier, fond of dancing and music, devoted to gambling and scornful of labor.

AMUSEMENTS.

The Catholic Church offers most of the amusements to the people for it observes about forty holy days or fiestas which are legal holidays. The great annual festivity is the carnival which lasts ten days. It is opened with a grand ball, a queen is chosen and crowned, confetti is in the air, masqueraders appear on the streets in every conceivable costume ranging from the beautiful to the grotesque and among the number Satan is always conspicuous. The evenings are always given over to balls, one for the "whites," one for the "blacks" and one for both colors. The closing feature is a grand parade Sabbath afternoon. The closing of the gala time reminds us that the Church provides parades, semi-religious services and spectacular entertainments. This custom has "caused the people to regard the church as an amusement bureau instead of an institution to direct thoughts toward spiritual and ethical ideas. It brought into vulgar use many of the emblems and words that should have been used only in church or in connection with religious themes. It encouraged idleness by giving the working people more than forty holidays in addition to the fifty-two Sabbaths of the year, thus putting a premium on idle-

ness in a climate where every incentive to labor is needed to overcome the enervating influence of the atmosphere."

EDUCATION.

As late as 1765 there were only two schools for children in Porto Rico. "The illiteracy of the inhabitants of this, the least of Spain's conquered provinces was therefore natural, seeing that the conquerors who settled in it belonged to the most ignorant classes of an illiterate country in an illiterate age." During the succeeding century at various times steps were taken for establishing schools and for introducing an educational system. The utter failure of these attempts is shown by the fact that when the United States took control of the Island only 15 per cent. could read and write and only one-half of one per cent. had more than an elementary education. Upon our occupation only one school building was received from Spain and that was a residence which had been granted to the municipality of San German for school purposes. An investigation revealed strange conditions in school affairs. One teacher was found taking a siesta during school hours, others were attending store, another was running a rum shop, others were taken up with callers so that but little time was left for teaching, still other teachers lived in Europe while their substitutes taught on half pay. That little or no progress should be made under such conditions is self-evident. Under the United States Military Government a system of education was immediately launched and when this gave place to civil government there were 612 schools in operation. Five hundred teachers were given a season of study and travel in the United States and now practically every village has a school.

While one still hears the national air,

"Borinquen," proclaiming the beauties of the Island, yet today one may hear the Porto Rican children, the coming American citizens, singing with zest and fervor—

"Mee condree, tee of zee
Sweet land of lee-bertee
Of zee we zeeing.
Land were mee faders died
Land of zee peel-greem's pride
From efree mountain side
Let freedom reeing."

MORALS.

The heritage of the Porto Rican is far different from the legacy we received from the founders of our nation. The Spaniards who came to this Island were "soldiers, adventurers, politicians, merchants, priests, and convicts. It is not surprising that with such men as their rulers, the annals of this people is a repetition of tyranny, cruelty and immorality." All of these except the last usually planned to return to Spain to spend their days in luxury through the wealth gained in the Island. While here they lived promiscuously with the Indian and colored women and often left descendants upon their return to their mother country. The influence of such conduct must be disastrous to morals.

Social conditions improved somewhat when in 1815 foreigners were invited to enter the Island, but even with this better class there also came adventurers and gamblers. So with such ancestry and such environment and such teaching it ought not to be surprising if "we find conditions which in our country would be considered shockingly immoral, but which in Porto Rico can scarcely be considered anything more than non-moral among the great masses of people." According to the first census taken by the United States, 158,570 people claimed to be legally married and 82,242 admitted living in concubinage and 148,605 illegit-

mate children were reported. Under the Spanish who were here but temporarily a system of concubinage sprang up and flourished. The moral ideals were so lowered that concubinage was considered no special disgrace. The large criminal class that remained in the Island did not contribute to the maintenance of a high moral standard.

But the responsibility of the low standard rests largely upon the church which had had the tutelage of these people during every period of their development. Instead of upholding and demanding the sanctity of the home, the priests wielded the opposite influence, first by their own immoral lives and then by placing barriers in the way of marriage. George Milton Fowles gives an instance of a priest who, that his children might inherit his property, swore that he was their father—and this caused scarcely any comment among the people, so accustomed were they to the immorality of the priesthood. An unsavory priest was removed from one parish of the church to another, but not from the church. The exorbitant marriage fees demanded by the priests from the poor man were a great barrier to marriage. Though fees were forbidden by law yet the custom continued to prevail and a fee of from \$10 to \$16 meant a small fortune to the man who received only thirty cents for a day's wage. There were other formalities which proved barriers and obstacles were even placed in the way of civil marriage. As a result concubinage became a common custom and disapproval grew less. Since the American occupation these conditions have improved wonderfully through the sentiment of the best Americans, through the teaching of the public schools, by the influence of young Porto Ricans who having completed their education in the United States return to

their Island, but perhaps the change is more largely due to the examples and teachings of the missionaries who denounce immoralities among the Americans living on the Island as well as among the Porto Ricans.

CATHOLICISM.

Spain discovered and conquered her possessions in the name of their King and planted the Cross in the name of the Church. For centuries she had full sway in Porto Rico and her power and influence seemed unlimited. As early as 1519 when Bishop Manso found he was unable to set up the authority of the Church by moral suasion secured for himself the power of Provincial Inquisitor, a power greater than that of the civil government itself. He at once sought submission and in the Memoirs of the Canon of San Juan it is recorded that "The delinquents were brought from all parts to be burned and punished here." No one was safe from this influence for three hundred years or until 1813 when the office of Inquisitor ceased for a short time. Priests were paid from public funds and they themselves became the tax collectors. At the American occupation the church and state became completely separate so the church received no more support from the government. At this time there were only two Protestant churches in the Island, both under the Church of England. "It follows that the Catholic church must be held responsible for the religious teaching or the lack of it among the people of Porto Rico. That it did much good, there is no reason to doubt. That it has been notoriously derelict in duty and corrupt in its organization, the facts of history abundantly prove."

Cathedrals were placed in cities and towns but the rural districts were neglected and as 75 per cent. of the

population live in these districts the neglect was great for there were many thousands of these who had never been inside a church until the Protestants entered the field. The Church always claimed her right to educate her children and what she has done in this line is shown by the tremendous per cent. of illiteracy. She also encouraged indolence by her holidays and taking advantage of the ignorance of the people taught them superstitions. The sanctuary of Monserrate is visited by people who come from all parts of the Island bringing gifts suggestive of the infirmities from which they wished to be free—silver or gold limbs or eyes of precious stones. From the gifts of those seeking divine healing are made "an altar of solid silver weighing 66 pounds and a golden candle stick weighing 14 pounds." It is claimed that the ornaments of the church are valued at more than \$100,000. Thousands make the pilgrimage and by their gifts add to the wealth of the church. That the Porto Ricans "did not learn the true moral significance of Christianity must be charged to the false doctrines and the bad example of their spiritual teachers."

PROTESTANTISM.

The Church of England had two churches in Porto Rico before the American occupation but within a few months Protestant missionaries from the various denominations were there and it was evident that some plan must be made whereby all could work to the best advantage and without waste of energy or means. It was decided that all denominations could enter San Juan and Ponce and that the Island should be so divided that no work would encroach upon another but that all might co-operate. It is hoped that all will unite in supporting one training school, one

press and one institution for higher Christian learning.

The Protestant missionaries were received with hostility by the priesthood, the meetings even being interrupted at times. The faithful were forbidden to attend the services of the heretics, etc. But this policy seemed only to add popularity to the Protestant services for it was soon learned that now the power of the priest was not the same as under Spanish domination. At first curiosity prompted large congregations and later interest held them. Music has had a wonderful influence, for the Porto Rican has so long heard only the Latin song in chant in the cathedrals and now to hear the message in his own tongue and in song is wonderfully appealing.

The Protestant ministry is insistent upon a Christian home life and no one is admitted to the church without a legal marriage. The ministers perform this ceremony without charge and often assist in removing other barriers. By its uncompromising stand against immoral social conditions it has done much to purify them. Be it said to the credit of the Porto Rican that thousands of them are trying to live up to this new standard that has been revealed to them. There are not many villages where Protestant services are not held with more or less regularity. "Through Protestant agencies, assisted and strengthened by the general diffusion of knowledge Porto Rico is rapidly being regenerated."

THE FIELD.

Through ordained missionaries and women missionaries and native workers the Protestant church is making known the Gospel as the Rule of Life. That the work is succeeding is shown by a report that records 570 churches and out sta-

tions with thousands of members and thousands in the Sabbath Schools. The Blanche Kellogg Institute at Santurce shows what is being done and what can be done in social settlement work. In it the missionaries see a remarkably strategic opportunity and only the lack of men, equipment and buildings retard this work.



FROM COW TO CONSUMER.

The dairyman drives his cows to the front door and fills his orders.

When once the physical disability of the people is known the work of medical missions will be at once recognized. In one hospital thousands have been treated and this same hospital is the training school for native nurses. The clinics give a wonderful opportunity for declaring the Truth and sending it into the homes. While the throng waits a native helper reads the Scriptures which for centuries has been a closed book to the Porto Ricans, gives a helpful talk, sings the message, offers prayer and through leaflets spreads the good news.

It is through evangelistic, social, educational and medical work that the transformation of Porto Rico is to be brought about.

Christian womanhood of Christian America, hasten the day of the transformation of Porto Rico, "Our New Possession."

The Juniors' Study--Children of the Lighthouse.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

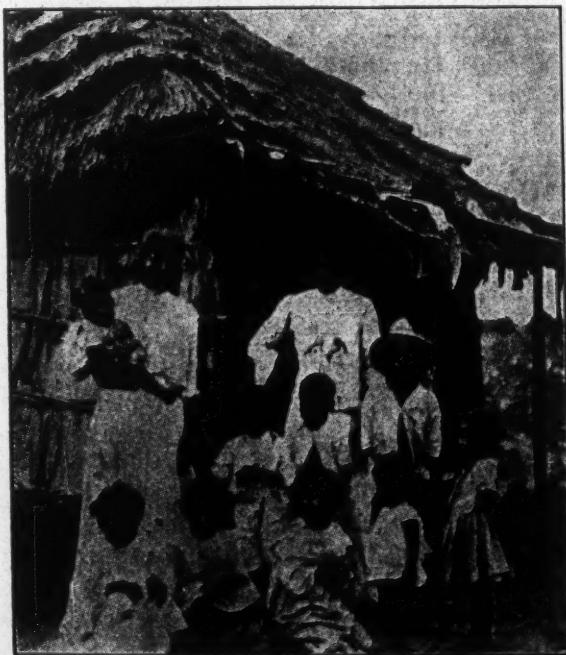
CHAPTERS EIGHT AND NINE.

PORTO RICO—"THE GARDEN OF AMERICA."

To visit such a garden as Porto Rico would indeed be a privilege as well as a pleasure. Little watering-can invitations with the couplet—

"Uncle Sam has a garden that's lovely and fair,
You'd better come Friday to visit him there!"

would prove alluring. For this meeting also prepare from green cardboard a mail box into which place envelopes containing the letters in Chapter 9. To each envelope attach a string which has a number at the end so that the letters may be pulled out in any desired order.



RAW MATERIAL FOR AN AMERICAN SCHOOL.

The population of Porto Rico is not threatened with race extinction.

After devotional exercises let the program be introduced by the leader who should take the children on a (a) trip to Porto Rico, telling of the shape of the Island, of the beautiful mountain El Yunque, showing why Porto Rico is called a "country in miniature." Let the leader also give (b) the historical background, telling of Columbus, Ponce de Leon, Diego, Spanish rule through the centuries, the Spanish-American war when Porto Rico became "our possession."

Then let the nine Commissioners appointed at the last meeting report.

(1). Secretary of the Treasury may receive the offering in the Lighthouse.

(2). Superintendent of Coast Survey should tell of mountains, harbors, rivers and cities.

(3). The Scientist will have to be careful not to give too long a report as there are so many things to interest him. Let him speak particularly of the fruits and trees, dwelling more at length on the cocoanut palms and their almost numberless uses.

(4). Workmanship. Tell of the three staple products—cane or sugar, coffee, tobacco. Picture graphically the many different ways of earning a livelihood—milkmen, bakers, merchants, hat makers, laundresses, beggars.

(5). Friendship. Picture the children at play and at school. Chapters 8 and 9 of Junior book and Chapter 5

of Senior. Let the letters from the "mail box" be distributed and read.

(6). Worship. The Catholic Church, priests, services, superstitions, fiestas, the carnival, etc.

(7). General Appearances. Let the homes of the wealthy be described and then those of the poor in the patios and in the suburbs and in the country. Tell of their furnishings. Describe the peo-

ple and tell of their manner of life.

(8). Captain of our Salvation. Tell of all mission work—evangelistic, social, educational, medical, etc., and also tell how Uncle Sam has helped the Porto Ricans.

(9). Major Needs. More workers, more money, more buildings, more hospitals, more doctors, more native workers, more good Spanish literature, etc.

SOME HINDERANCES TO CONSECRATED GIVING.

Ignorance, Selfishness, Worldliness, Lack of Prayer—How to Overcome Them!

Editor's Note:—The following papers were read at the Women's Conference period, February 1st, 10:30 a. m., during the Missionary Convocation at N. S., Pittsburgh, Pa., January 30, 31, February 1, 1917.

"Money Power in Missions," by Mrs. J. B. Hill, Treasurer of the Women's Board, is placed by request of our Thank-Offering Secretary, in her department. (See this issue).

We believe the wider circulation of these carefully prepared papers through the pages of the Women's Missionary Magazine will be of great value to our readers.

IGNORANCE.

Miss R. Elizabeth Milligan, Pittsburgh, Pa.

Dr. Applegarth said in an address at Northfield last summer, "The church is failing to do its work, not because of the wickedness of the people who compose it but because of their littleness. We are so little that we cannot see over our own selfish needs and desires to the needs and desires of those beyond us."

The cry of suffering and horror and superstition that constantly ascends to heaven in its anguish is the cry of the hopeless ones of Christless lands—those for whom He suffered that they might be freed from suffering—for whom He was bound that their hands might be broken—for whom He died that they might be delivered from death.

Oh, if we could only grow large enough to look beyond self to the needs of these

suffering ones! If we could hear their cry as Christ hears it, surely we would bring greater offerings to lay at His feet than we have yet thought of bringing.

Is it possible that we cannot depend upon gratitude to enlist all women in the missionary enterprise? Surely if they knew all they have to be grateful for, or if they knew the awful need it would enlist them! But they do not know.

It has been stated that nine-tenths of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies. Is the indifference of the nine-tenths because they do not care, or because they do not know? Surely it is not because human sympathy is dead in the hearts of the people of this Christian land, but because they do not know the awful need of the perishing millions on the other side of the world.

How shall the ignorance that hinders the consecration of life and wealth be dispelled?

We must testify to the faithfulness of the pastors of our churches in setting before us the needs of the Kingdom and the achievements of the missionary enterprise. The value of this manner of dispelling ignorance cannot be over-estimated.

Neither can the value of the mission study class be over-estimated. Dr. Sayler says he "has become thoroughly

convinced that for the creation of intelligent, intense, permanent, aggressive missionary interest, the systematic study of missions furnishes the most practicable and effective means."

Mission study classes have roused thousands of persons to study more intelligently, pray more earnestly, give more liberally, serve the cause at home, and volunteer for the field.

But after the school age has been passed and men and women have settled down to business or home life, it is very difficult to persuade them either to take the time or expend the energy necessary for the preparation of the mission study lesson.

Some years ago a carefully planned campaign of missionary education was launched by both the women and young people of all denominations. Maps, charts, books, libraries, helps for leaders—everything was devised to make the mission study class machinery run smoothly. We would not for one moment underestimate the value of the results: but the fact remains that the vast majority of the church membership upon whom the responsibility of the missionary enterprise rests has been altogether untouched by this method. They will not join a class—they will not study—and they have not received one breath of the breeze of spiritual life that has blown upon some dry bones and caused them to move and live.

So these must be reached in some other way. A missionary meeting once a month is a good thing—we could not dispense with it. An address by a returned missionary or by one enthusiastic on the subject is a good thing. There is the missionary presentation—the living reality; but that can be seen only at a Summer Conference once a year or a Convocation once a decade. There is the missionary moving picture show: but that can be witnessed only at such missionary gatherings as are held at Battle Creek or in a visit of the Missionary Education Movement flying squadron.

So we must come back to the printed page as a factor in missionary education. It is the only missionary that can be everywhere at once. It can be sent forth

on a wider mission to hearts and lives which the voice cannot reach.

And our Missionary Magazine! It is the only periodical in our denomination whose pages are devoted entirely to missions. It publishes correspondence making known the progress and telling the needs of our mission fields, both home and foreign. Its possibilities along the line of missionary education have only been touched. If it could secure an entrance and obtain a reading in each one of the 25,000 homes in our Church, its possibilities for enriching the mind and broadening the vision and awakening interest would be unbounded.

When we *know* the conditions and needs and prospects, then we will *pray* and *give* and *go*.

"Oh, a view of missions is inspiring and broadening; it strengthens the faith and deepens the love and increases the prayer spirit; it fills the heart with gratitude and praise; it brings us nearer to the Christ Who died that *all* the world might be saved."

SELFISHNESS.

Mrs. W. H. Swing, Pittsburgh, Pa.

A great mission gathering had been planned. Men and women who loved Christ and His kingdom on earth, had come together in Pittsburgh, Pa. They had prayed, they had talked, they had worked. The program was before the Church and one day when a group of women were gathered, "the Women's Conference" was under discussion.

Miss Business, the Girl without an allowance, Mrs. Independent Income, Mrs. Housewife, and Mrs. Tither were there.

"Selfishness," read the first.

"I'm sure that doesn't apply to me. I am not selfish. I pay my church and missionary dues, and really with the clothing my position requires, my board and car fare, I haven't much left."

"Well," said the Girl, "I haven't any salary, and when father gives me money I need it for things that I can't have charged, so I let him attend to church and missions."

"Oh," said Mrs. Independent Income, "I get tired hearing the church always

talking about money. I belong to so many things. With the D. A. R. and the Historical Society and the College Club, and the Mother's Meeting, and the Saturday Morning Bridge and the Crochet Circle, I haven't time for missionary meetings. They wanted me to join the Mission Study Class at our church this winter, but the Woman's Club meets the same afternoon and I don't care for the books they are studying this year, anyway."

"Dear me," exclaimed Mrs. Housewife, "do you belong to all those Clubs? Why, it keeps me busy looking after my house and family. It's so hard to get servants, and the children require so much attention with their lessons and their clothes, and prices are so high that I can scarcely make ends meet. I'm certainly not selfish. I just devote myself to my family, but it takes so much for them that I just haven't money for missions. Oh, of course, I give something to the Treasurer when she asks for it, and I never put less than a dollar in the Thank-Offering, but I simply can't respond to all the calls."

Just then the quiet woman spoke, "Did you every try tithing?"

"Why no," they chorused, "but a tenth isn't much. We all give more than that."

"Suppose you count up what you are giving to the Lord, and see," said Mrs. Tither, and she left.

After she was out of hearing, one said to the others, "Isn't it tiresome the way some people have to drag tithing into everything?"

"Well," answered another thoughtfully, "there is something different about Mrs. Tither. She has just as large a family as yours; her husband doesn't make any more money than mine, and everybody knows she is a good mother and a splendid housekeeper. But she certainly does have time to go to church and prayer meeting, and her children go with her, too, and the president tells me that she never misses a missionary meeting. But what I can't see is how she always has money for every thing the church asks. I never knew her to refuse to help in any good work, in or out of

the church. If tithing will do that, I thing I'll adopt it, too."

Now, all these women were members of the church. They truly thought they were not selfish, and never were these excuses more legitimate than in this rushing exacting day.

But when bills obscure our Bibles and missions are hidden by the material, it is time to stop and consider.

"How does tithing help?" you ask. Because it puts God first. A system so long tested, so flexible as to fit any income, large or small, sealed with the commendation of Christ. When adopted by ourselves never fails to give that feeling of willing-heartedness, of buoyancy, that comes from the joy of dedicating our possessions first to God.

On the other hand, selfishness gives to God what is left after the wants of life have been satisfied, and because there is so little gladness in the giving, we only too often find that these seeming necessities have taken all, and God's share has been crowded out.

God does not need our tenth. He can bring to pass His Kingdom on earth without it or us. But He does give us the privilege of co-operating with Him in this way. And what a privilege! To rise above the choking, blinding mists of earth, to walk in the clear vision of Christ, to know that our gift placed in His hands will be multiplied to reach even the farthest part of the earth. If we have become the cheerful givers whom God loves by merely paying our debts to Him how blessed is the thought that having paid these debts we are now at liberty to bring Him our real gifts—the free-will offerings of an over-flowing thankfulness.

And as we lay these on His altar, the vision appears of Christ over against the treasury, and we know that our gift is measured, not by the size of the offering, but by the love of the giver.

Long ago it was said, "The Lord doth put a difference between the Egyptians and Israel." Which do you choose to be—the Egyptian, the robber of God, or the tithe-paying, gift bringing Israel?

WORLDLINESS.

Mrs. Charles Crowe, Philadelphia, Pa.

Worldliness is not a love of all the wonderful things which are the product of the thought and creative power of God. God is not jealous of pure attachments whether they be to nature or to people. He has made all things beautiful in their time, and it is unreasonable for one to separate himself from his fellows or to shut his eyes to the beauty in the world, and call that religion.

It is a superficial treatment of the question to spend one's time declaring that worldliness consists in this specific sin, or in that one, for worldliness is an attitude of the mind, a thing of the spirit. In one age it expresses itself in one form, and in another age it is seen manifesting itself in another way. Different sections of the country have their different ways of showing forth the worldly spirit within men. We speak of the Sunday newspaper, the dance, the theatre, the card table, etc., and we say these are worldly things—I believe they are—but let us beware lest a feeling that none of these tempt us, blind our eyes to the fact that worldliness is a thing of the soul. It may dominate us even if we be but men and women who go our own way every day attending strictly to business and our own affairs.

Worldliness is a taking of the things of life, and the people of life and putting a present tense construction on them. It is to be under what someone has called "The Tyranny of the Present." It is a wrong sense of values. It is "human activity with God left out." Everything in life is a means to an end, and the world itself is not big enough to hold the great purpose for which God created the race.

Worldliness consists in taking the means of life and making them ends in themselves. One lives for money, another for pleasure, another for fame, another for power, another for his family exclusively, and in one way and another a great number of men pervert the great opportunities of life, mistaking thoroughfares for termini, and coming to the end they find that all has been vanity and vexation of spirit. Why? Because they

have side-tracked their lives and the spur of the road on which they have branched out comes to an end abruptly. Everything ends but holiness!

How does worldliness prevent God's people from giving to the Lord? "Worldliness" and "God's people!" Can these two terms be used as having any relation to each other? John says, "If any man love the world the love of the Father is not in him." In the light of this declaration can we speak of "worldliness" and "God's people" in the same breath? Surely there ought to be a searching of hearts in the light of the uncompromising teaching of the word of God. John gives us another verse worth considering. We speak of something hindering God's people from giving. What conclusion can be drawn from this statement, "He who has this world's goods and beholdeth his brother in need (Jesus put a far-reaching construction on that word 'brother') and shutteth up his compassion from him, how doth the love of God abide in him?"

But everything has a beginning, and in those who have named the name of Jesus Christ, there is always the danger of a slight falling away, and then a little more and so on until God says, "Demas forsook me, having loved this present world." The stern fact is that you cannot remain just a little worldly for long: either you progress in holiness or you "progress" in worldliness. So we have people in the church who still pledge fealty to the cause, but who at the same time are tinctured with the spirit of the age. Sooner or later they will be clearly on one side or the other, although there are many who in surrendering their souls to the god of this world keep their names on the roll of the church.

The reason is not hard to seek in asking the question "How does worldliness prevent God's people from giving to the Lord?" You can see a brick but you cannot see a soul; so men prefer to invest in houses rather than in souls. You can handle money and stocks and bonds, you can look at them and say, "These are mine," but this propagation of truth is an intangible thing and results are slow in coming anyway. The pleasures

of the present hour or week or year are things which give a return for what you pay, but the joy of a harvest in spiritual things may be a great way off.

The things which are temporal are seen, therefore men live for them even if they are temporal. The things which are eternal are unseen, therefore men do not live for them even if they are eternal. Not all the members of the church are broad-visioned, even professed followers of Jesus Christ have not all caught the world-wide outlook, even we who pray "Thy kingdom come" have not all learned that it only will come when we cast our bread upon the waters and patiently wait for the many days to pass before the return comes.

The record of the eleventh chapter of Hebrews is the record of men who sacrificed the present interest for the larger interest, most of which lay in the future. One has to be inspired by a great idea to do that.

How to overcome worldliness. There is but one way to overcome worldliness in one's life: obedience is the channel through which blessings come. "If any man will do his will he will know of the doctrine." Begin now to obey God in the practical affairs of life, do the things you know to be your duty, especially along the line of service to your fellows and more enthusiasm and a broader vision will be your reward. A following up of this rule every day will bring you to a place where you will feel some of the passion of Christ for a lost world. Then instead of finding it hard to give, you will find it difficult not to give.

Somewhere there must be a definite assertion of one's will. We cannot expect to pray that God will help us to see things differently, and then sit and wait for Him to bring that time about. Co-operate with Him, and the desired result will come. Compel yourself, as did Zaccheus, to do some difficult thing for God, and with such a start you will find that salvation in the truest sense of the word will have come into your soul and worldliness will be forever driven out.

LACK OF PRAYER.

Mrs. W. H. Vincent, Bellevue, Pa.

A recent writer has said, "This is not a day of prayer. He will be the greatest of reformers and apostles who can set the church to praying."

I do not pose as a reformer, and yet the task imposed on me for these few minutes is to suggest some reasons why prayer is fast becoming a lost art and some ways to overcome the lack of prayer in the life of the Christian.

First, we must give prayer its true place. Not as an incident of our religious life, but as the Christians vital breath. We must esteem it a privilege, not simply a duty, a necessary equipment for Christian service, as well as the source of all power. Education, talents, gifts, eloquence, devotion, faithfulness all are good but none nor all can compensate for lack of prayer.

Nothing can take the place of the cry of the soul sent up to God from whom is all our sufficiency for every duty. It has been said prayer is not a little habit pinned on to us while we were tied to our mother's apron strings, neither is it the little decent quarter of a minutes' grace said over an hour's dinner, but it is the most serious work of our most precious years.

We have been giving ourselves to new methods and plans and organizations, and all these are good but none of them can compare with giving ourselves to prayer, for the coming of Christ's Kingdom on earth. We have given of our money, but have we followed it with our prayers? We have given the young men and women of our homes or our churches to be heralds of the cross but have we persistently followed them with our supplications in their behalf? Have we realized that if love is the greatest thing in the world, prayer is the greatest power in the world, and that though God has put this mighty weapon in our hands we are allowing it to grow rusty by disuse? Who of today while he may say prayers stirs himself up to *take hold on God*, or Jacob like could be truly named a princely intercessor or wrestler with God, or like Elijah can bring fire from heaven, or like our Lord spends all night in

prayer? As a result of our prayerless lives we become lean Christians, and lack in power with men and so often we see our best laid plans shattered and falling into ruins.

Surely if any one could have done the Lord's work by dint of personal force, by brain power, by education and culture, by tact or by a God given commission, the apostle Paul could have done it. But the gift he most earnestly craved from the churches was their prayers. He felt that without these he could not do the great work to which he had been commissioned.

Can you not hear our missionaries from every field crying out for our prayers that doors may be opened for them and that they may be able to enter in and possess these lands for the One Redeemer. Education is good. We are not interested in anything we do not know about. Gifts of money are good, and we will not give our money to a cause in which we are not interested. The giving of our money will increase our interest, for "where our treasure is there will our heart be also," still holds good, but prayer is the best gift and without it the other gifts lose their value and their efficiency. Now since this is true why do we not give ourselves more to prayer? Why is there lack of prayer? Partly because of the hurry of our modern life, short hurried devotions are the result. We need to take time to get close to God and give ourselves constantly to prayer as we go about our daily tasks. To get the saints everywhere to praying was the effort of the Apostolic Church, and the secret of its wonderful growth. If all the church members today would take time to get on their knees before the Lord what wonderful things our eyes would behold.

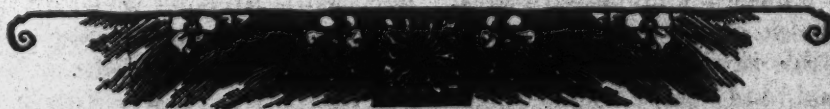
One way to overcome lack of prayer is to have a definite time for devotions. A

thing that can be done any time is often not done at all. The Shorter Catechism says, "Prayer is an offering up of our desires to God." If we then have the heart desire for the blessing, and a regular time for our devotions we are not likely to neglect God's hour.

Another way to overcome lack of prayer is to have definite objects for prayer. A scattering fire of petitions that covers all the fields of our missionary activities is good, but definite prayer for a person, or a department of the work is better. A great help to this form of intercession is the Prayer Cycle published by our Women's Board. In it you will find definite objects for prayer outlined for every day in the month. By using it we unite in prayer with other Christians and can claim the promise "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

As Presbyterials, congregations and individuals we have been sending forth our missionaries. They are our representatives, they go to do a work we cannot do ourselves. Are we working together with them by our prayers? At the meetings of our Presbyterials and our societies and in our private devotions do we always bear them upon our hearts of faith and love to the One Who alone can make their work effective?

As surely as we give ourselves to prayer for our mission work and workers we will follow our prayers with our gifts. Having a knowledge of the work and its needs puts to shame our selfishness and helps us to turn our backs on worldliness and as we by prayer get a vision of the beauty of a consecrated life we begin to realize our stewardship and to give the Lord of His own that His work may be carried on.



FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

REMINISCENCES OF "BIBLE WOMEN" IN EGYPT.

Bible work is not generally considered the most honorable work a woman can engage in, as it has been said that it is a shame to go around knocking at other people's houses. And as I grow older the more danger there is, it seems to me, in sending young girls out as general Bible women. There may be special houses where the young can do good work, but it is much easier to be a school teacher than to be a Bible woman, even among the Copts.

When I first came to Egypt there were two Bible women who were superintended by Mrs. Lansing. One of these, a good pious woman, had a small girl to lead about with her, as the lessons were given. But she died not long afterwards, and the little girl was one of the original boarders in the Esbekieh Boarding School which was revived in 1874, in the Faggala Street. The other Bible woman was a blind woman who had been a pupil in the original boarding school in Cairo, and her name is mentioned in Dr. Charles Watson's book, "In the King's Service." She had to have a girl with her always to lead her about among the houses. She seemed to be affected by the sun or a fever, and so gave up her work in the late seventies. She still lives in Cairo, and every Sabbath morning is led to the Esbekieh church and then she stays at Mrs. Harvey's for her noon meal, and then attends the afternoon Arabic service, before going back to her lonely home. She and a blind woman called Rhoda from Sennoris who makes her home with Mrs. Harvey, have a great time together reading the Bible in the raised type.

Today a good many early recollections were revived by a visit from another blind woman who was brought to the

boarding school in 1875, a poor unusually ugly, quivery-eyed blind girl called Misrea. She was bright, and afterwards was given some work as a Bible woman, but she became rather puffed up with pride over her attainments, and in course of time married a widower who had some children. Their first child was deaf and dumb, the father lost his sight and died a good many years ago, and the four children and their mother have had a good many experiences since then. The mother could make some money at houses of mourning by leading the



BIBLE WOMEN.

chanting, and in other ways, so that people were not quite sure about her conduct. Then her skin became spotted with white, and now she is a pinkish white with dark spots on her face, etc. Her daughter who was a rather bright pupil in Miss Smith's school when it was in Fuen-el-Khaliz married a Copt, her two little sons died young, and she left her husband to marry a well-to-do Moslem with whom she is now living, but he ill-treats her. This is where this poor Bible woman of early days has to make her home unless she stays with one

of her Coptic friends. She told me that God is just in His judgments on her, for she had been a great sinner.

A. Y. THOMPSON.

SOUTH ASSIUT AND THE VOLUNTEER BAND OF THE PRESSLEY MEMORIAL INSTITUTE.

"I see no way except to give up the volunteer meetings in the South of town" said Miss Criswell. "There is no one to go—it is a bad, rough section and the school girls cannot go alone." There was regret in her voice as she recollected the cheering reports she had heard of that work. I felt as if it was my fault. One of my teachers had been going with the Pressley Memorial Institute volunteer girls to this district which had such a bad reputation, for some time, but I had asked her to superintend the work of some of our Khyyatt School girls in their volunteer meetings and there was no one to take her place in this needy district in the South of town.

"I will go," I said, after a moment's silence. True, I had set aside my Sabbath afternoons as a time for Bible study and meditation in preparation for the week's work. I felt I needed it—but did the Master need me more somewhere else? Anyhow I would try it this Sabbath.

We drove, as the distance was long and the districts through which we passed were new to me, and I inquired more explicitly of the girls concerning this work which they had started last year. There were two streets; the two girls had "worked" one street, going from house to house where they could obtain entrance, while Sitt Julia had done the other street which was the further from the town.

But the carriage had stopped—it could go no further, so we alighted and I looked around me. I have seen some sordid and God forsaken looking spots in Egypt but this did seem the worst. From where the carriage stopped the street sloped down into a deep gully through which was laid a narrow railway, used probably to carry stones and dirt from the mountain to the town. Along both sides of this narrow gully

were mud huts rising gloomily out of Mother Earth and in the background the sandy slopes of the mountain reflected the intense heat of the Egyptian sun. Not a blade of grass or a tree or



THE P. M. I. VOLUNTEER GIRLS.

any touch of beauty could be seen—only curiously garbed human beings, whose dull faces matched the dullness of their dirt floors and mud walls, wandered about or squatted in doorways.

A sense of depression came over me. Would they listen? We seemed to have come from another world. Would we be able to give them a message that would touch their hearts? And the answer came, "And I, if I be lifted up will draw all men unto me." "O Jesus, Savior, help us to lift Thee up before these needy ignorant creatures for whom Thou didst die."

"These are Sitt Julia's houses," broke in the voice of one of the girls, and as we hesitate we see kerchiefed heads appearing at the rude little casements and holes in the walls—we hear the patter of wooden sandals on wooden stairs and women and children appear at every door, for word has gone round that an American lady has come. It is late and we have many houses to visit so I suggest that all the women come into one house instead of us going to all the separate houses. My suggestion is greeted by blank stares. I understand later, when the girls relate, how, when they first came to this neighborhood, all these women were mortal enemies and would not speak to each other, let alone go into each other's homes. But I am a

new lady, ignorant of all this interesting past history and I smile as sweetly as I can and coax them into the house whose heavy wooden doorway overshadows us. The mistress of the house, whom you will be amazed to see wearing a brass ring gorgeously set with blue stones, in her nose, remonstrates that they are "fellaheen" (farmers) and have cattle in the house. We go in, insisting that it doesn't matter, but our courage is tried when we look about us in the gloom and find three large camels in too close proximity to be entirely comfortable, not to mention the donkey munching its tibbin, a cow lying in the corner, a fearsome looking big water buffalo, a goat which gets its wicked eye on my straw-colored bag and spends its time during the meeting trying to obtain it as a dainty morsel of food. We sit down on the floor which was once the dirt of sweet Mother Earth but generations of human beings have converted it into another kind of dirt and the odors of animals and human beings fill the place. We have gathered together nine women, three men and innumerable children, together with the considerable company of animals before mentioned. Did you ever conduct a prayer meeting in such a mixed company?

In the circle of women sitting around me is a wierd young woman with a string of brass coins tied around her head and an elfish look in her dark eyes. "What is your name?" I ask, and she tells me it is "Husna" and I know that she and her mother are Moslems. The gruff man who is busying himself feeding the cattle laughs harshly and says, "They are Moslems and cannot understand your teaching." I have my own thoughts but keep them to myself. They are to the effect that possibly this fantastic looking girl who is willing to sit and listen to the message is nearer to the Kingdom than himself, who, calling himself by the name of Christian, would fain shut her out from the hope of the Gospel.

We teach them the words of one of our good old Psalms and the gruff man sneeringly says, "They are cattle, why do you waste your time trying to teach them?" The other two men are more

interested and one says, "Let us listen." "Yes, listen," I respond, "but do not talk and laugh for we are reading and explaining God's Holy Word." They subside for an Oriental is reverent.

The lesson is about loving our enemies, doing good to them that hate us and blessing them that spitefully use us. Later, when I hear the history of the work in this street, I understand better how suitable is the lesson to their needs. We teach them a prayer, "Cleanse my heart and forgive my sins for Jesus' sake" and pass on to the next street.

There is a house of mourning here and the woman of the house is worn and ill-looking for she has spent the past week beating her body and plastering herself with mud, wailing and shrieking in the hopeless manner of the oriental mourner. She is in such a state that she omits the courtesy of dragging out an old piece of matting for us to sit upon, so we stand on a clean spot in the middle of the floor and speak a few words of comfort and pray, while the man of the house leans against his donkey and watches us insolently. A few more visits and the rays of the setting sun warn us of the passing of time so we take our leave, for it would be unwise to tarry in this region after dark. Passing from these sordid scenes out into the open, we find ourselves facing a great sea of shimmering water over which plays the crimson and purple glow of the sunset. It is the overflowing waters of the Nile. The marvelous coloring on the sea and the mountain and the sky are a glorious contrast to the scenes we have left and we lift our hearts gratefully to Him of Whom David said that the heavens declare His glory, and we are assured that He has heard and answered our prayer and that by means of our small efforts He has been lifted up before those who know Him not or who have but a dim and uncertain knowledge.

I said I would try it one Sabbath. Do you think that I can stay away? Miss Criswell is going to give us another girl and the Volunteer meetings in the South of town will not be discontinued at this time.

SADIE THOMPSON.

A TRIP ON THE DELTA CAR.

Altogether, I was out sixteen days on this trip, and I enjoyed it thoroughly and certainly consider it an ideal way to do mission work among these Delta villages. The following is an account of my week's visit with Christeya, the Bible woman in Bissium and the surrounding villages. Villages are as thick as fleas on a dog's back here in Egypt and they have the fleas, too. When I am on the Delta Car I always go to bed early and then get up quite early and have my Quiet Hour before there are interruptions. These village people are early risers, so Christeya was at the Car very early, in fact, I had just had my breakfast. In a short time we started out. We went to the Boys' School first and called on



AN EGYPTIAN MOTHER CARRYING HER TWO CHILDREN.

the teacher and his good wife. They had been having a short vacation during the Moslem Feast so school was not to open till Monday. This teacher and his wife are splendid people and are a great help to Christeya. They are a middle aged couple and have good judgment. They live in a room off of the school room, a very simple sort of life. This teacher has been doing a fine work among the men of this village, and it seems that there is a movement on foot to start a church. They gave a good report of Christeya's work, saying that through

her many homes were opened up to the gospel that had not been open before and that this was being a great help in getting more men interested in the progress of the church. When the women get interested it always seems to give the work among the men a new impetus, and it is proving that way in the village of Bissium.

We visited house after house, both forenoons and afternoons for seven days. That meant four days in Bissium itself and the other three days in three villages nearby. We would visit eight and ten houses a day, and there would be anywhere from twelve to twenty women present in each house. In a few of the houses some of the younger women were learning to read, but the greater part of the Bible woman's work is simply teaching them the great fundamental truths of Christianity. To me it spelled opportunity of the highest type. Many of them are Moslems, too, and already there are some earnest enquirers from among the Moslems. There is a young man who got his interest aroused by hearing Christeya preaching to a group of women one day. He is a seller of calicoes. In other words a peddler, and goes from house to house selling his goods. It was when he happened into a house to make a sale that he heard the wonderful truths of Christianity for the first time, and he immediately became interested and did not rest till he obtained a Bible. His wife is interested also, that is, one of them is. The other one lives in another village where he goes from time to time to peddle calico. This one has not had a chance yet to hear the gospel.

We did some hard work those days in Bissium. Poor Christeya became quite lame with all the walking about. I am a good walker so it did not hurt me. I fear she does not get good enough food to keep her strong. When I can manage to give her a better salary I want to insist that she eat better food. She gets six dollars a month at present. I wish that I could give her ten dollars a month. The women all are very fond of Christeya. She is well received wherever she goes. I was curious to see just how

well she could explain the Scriptures. She told me at the little Bible School that I had for the Bible women some time later in Tanta, that she made it a special matter of prayer that God would give her the correct interpretation of the passage she chose to teach the women. The passage she was teaching them the days I was making the rounds with her was the Parable of the Ten Virgins. I got quite enthusiastic over this Parable. It seemed to open up more and more wonderfully as we went from house to house.

We spent one day in the village Machal where Christeya goes once a week. We took the six-twenty morning train to the next village and then got donkeys on from there, riding for about half an hour through the cotton fields. All the land in these parts belongs to a rich Syrian woman who lives in Alexandria, and she rents it out to the peasants. The people that Christeya teaches in this village are mostly these peasants and they are quite uneducated. There is one family a bit higher up in the scale of life. The head of this family is the scribe for this rich woman. His son is one of the teachers in our Boys' School in Bissium. We rode up to their house, a very humble dwelling but enough better than all the surrounding houses, and dismounted from our noble steeds (donkeys) and were ushered into the house and saluted with all the effusive salutations of the Orient. They acted as though they were glad to see us and I fell sure that they meant it. After talking for a while we started out on our round of visits and before we stopped we had visited fifteen houses where we read and explained the Scriptures. It was a full forenoon's work and it was rather a hot day but I enjoyed it. In all these houses they keep the live stock in the house with the people. The cattle are downstairs and the people upstairs, at least nearly always so, but sometimes they are all housed together. Often we had to crowd into the house past a big camel lying down calmly chewing his cud, or past a buffalo who would look at us and shake her head, or past a sleepy looking donkey. In one house there was the dearest little baby donkey

only seven days old and he had his ears sewed together so that they would not lop too much. It amused the people very much when I made a big ado over the little donkey. Of course, there were chickens and pigeons galore.

After our dinner, and a good dinner it was, too, in the house of our friend, the scribe, who is a member of the church, we sat about and talked. Some men came in and we had a good talk about one thing and another, mostly along religious lines. Soon the women began to come in from all over the village. We had announced a meeting for women as we went our rounds in the forenoon, and we had a rousing meeting. They love to sing and the women had committed quite a number of the Psalms. That is one thing that makes Christeya a very acceptable worker among the women, she is a good singer. She sits and sways and sings and sings and sways (they always sit on the floor), and the women join in the chorus. It quite thrilled me to sit there among them. Our meeting took the form of a sort of a missionary meeting. I gave them a talk about the duty of each one of them trying to do something to help another know something about Christ and Salvation through Christ. I told them that it wasn't only Christeya that was to do all the witnessing for Christ in their village, but that each woman was to be a witness for Him. After the meeting and because there was some time yet till our donkeys would be brought around to take us back to Bissium, the women begged Christeya to read to them the story of Joseph. How they enjoyed the story! They sat there in a circle around Christeya and listened to the old Bible story spell bound. She explained as she went along how that Joseph was a type of Christ.

While Christeya was reading the Joseph story I went out into the yard and found a seat under the grape vine and got into conversation with some of the men of the family and some of their neighbors. Among them was a youth, a Moslem, who had been baptized some time ago. Poor boy, he had been undergoing all kinds of persecution from his

family, but still he was faithful to Christ. He showed me huge scars on his legs where they had burnt him with hot irons.

In the course of time our donkeys were brought around and we started off. It was a very enjoyable ride in the cool of the evening along the banks of the canal. The weeping willows made a pretty scene hanging over the water and waving in the fading evening light. By the time we reached the Car it was quite dark. Bulus, the cook, had supper ready, and as soon as I had supper I had a good hot bath to get rid of the dust of the day, went off to bed and slept the sleep of the weary. Christeya went home to her little room in one of the mud huts of the village and I hope she slept as well as I did. The Car always stands on a switch very near the station. Here in Bissium the station master's house is beside the switch where the Car is shunted, so I had no reason to be lonely for the station master's wife is a friendly soul and would call down to me from her upstairs window all times of day and night to see how I was getting along.

There are hundreds of towns where just as fine a work could be done as is being done in Bissium and the surrounding villages. The only reason why it is not being done is because there is not enough money to supply the workers. We have great hope, though, that the need will be supplied little by little.

MINNEHAHA FINNEY.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

NOTE:—Mrs. E. L. Porter, Associate Editor and representing our work in India, has resigned her duties while absent from India, and in America on home furlough. Mrs. E. F. Stewart, a well known missionary and writer, will succeed Mrs. Porter. Mrs. Stewart, wife of the late Dr. Stewart, of our India Mission, is a devoted, capable missionary and the Magazine is to be congratulated that she has been chosen by the India Association for this duty. Mrs. Stewart writes a personal letter. We will take the liberty to have our readers

introduced to Mrs. Stewart in a most pleasing and heart sincere manner through her private message to us. Mrs. Stewart writes as follows.—Editor Women's Missionary Magazine.

Jhelum, India, December 30, 1916.

My dear Mrs. Moore:—

You can not be any sorrier than I am that Mrs. Porter is giving up her part in the Magazine for the present, as she expects to go home this Spring. Nor can you feel more than I do that the work would go on much better in younger and stronger hands than mine. But since this has been given me to do I shall try at least to keep it going as well as I can for this coming year.

I feel like saying, "You'd scarce expect one of my age," "And if I chance to fall below," etc. You will help me with your prayers, will you not?

Herewith goes the budget for January. There have been some difficulties connected with its preparation, as I am in a transition state, on the eve of leaving Jhelum for untried experiences in Sialkot this winter, as I offered to go anywhere to fill a niche where help might be needed, the Mission asked me to help our new Dr. Jongewaard as she takes charge of the Memorial Hospital, Sialkot, upon the departure of Dr. White for America. I believe what is expected of me is the part of maternal adviser, comforter, home-maker, and so on, to the doctor, while I look after the Bible work in connection with the hospital. Do let us have your prayers for this hospital work. It is a big burden placed upon a new doctor but partially acquainted with the language and customs, the beliefs and superstitions of the eastern people. The full year supposed to be given to new missionaries for language study, in the case of our doctors is curtailed as their studies are sadly interfered with by calls for their medical skill, time and attention. So they must enter upon their first year of responsibility and practical work more or less handicapped.

I, too, beg an interest in your prayers in attempting to help in this work which in many respects is also new to me. I feel keenly that if a blessing is to attend

any part of my work it will be because it is not I, but Christ working in me.

This is Saturday. I expect to go to Sialkot on Monday.

Yours sincerely,
E. F. STEWART.

A WELCOME TO INDIA.

Your prayers have been answered, and I am filled with gratitude for God's care which has brought me safe over land and sea all these many thousand miles back to India and to my dear old Gurdaspur home.

The warm welcome began on landing at Colombo, Ceylon, where a stack of letters was handed me each assuring me of a warm welcome back into our one big family. Nothing seems quite to compare with the friendship and love existing in our mission for one another, binding us so closely together that even after my absence of five years, I found my place open and warm to receive me.

Reaching Gurdaspur, the welcome given Miss Dickson and me went beyond anything I have almost ever seen, and made me feel keenly my unworthiness.

It commenced with fire-works and torpedoes placed on the railway tracks, which loudly exploded as our train slowly pulled up to the platform. There, as the car door opened, we were covered with confetti made of rose leaves. Garlands of marigolds and orange blossoms were placed around our necks. Then the city band, along with a great crowd of people, marched ahead, escorting us who were seated in the finest carriages the wealthy citizens of Gurdaspur afford, to the mission house. There, over the gateway, were draped two large Union Jacks and a large American flag, with the words, "Welcome" in red and gilt letters. On either side of the drive-way were Indian Christians lined up, singing the one hundred and thirty-sixth Psalm. Carpets and chairs had already been placed for us on the tennis court, and, when we were seated, a programme was carried out, consisting of addresses of welcome, poems written for the occasion, songs, and so on. After this tea and sweets were served to all. Space will not admit going into further detail

as I should like. But this warm welcome seems to compensate somewhat for the long weary separation.

I can scarcely realize that I am really back with my husband after three years and two months' separation. We seem to be enjoying a second honeymoon together.

We came right out into camp, where I am writing this letter, and where we are so cozily and comfortably settled in our motor truck cabin. It is great! I now wonder how we ever used to get along with our big clumsy tents, camels, and carts. We eat, sleep and live just in this little room, built on the truck. It is so simple and yet so satisfactory. We are gypsy missionaries, but very happy, and, but for the ever present longing for our boys, left so many thousand miles away, our joy would be full.

Many, many thanks to all those who have helped to make our camp life so simple and pleasant, and at the same time so much more efficient by contributing to the first cost of this motor truck.

The Tamil David evangelistic meetings open on this side of our mission field on December 15. Prayer meetings have been organized in different places to the end that great blessing may be poured out upon the native church, and that non-Christians, too, may be led to hear, and inclined to heed.

GRACE W. GORDON.

Miss Kyle of Pasrur reports on the glad welcome accorded Miss Josephine Martin upon her return, for a few days, to her old place among the girls of the Industrial Home. As she drove up to the house the girls were lined up on the sides of the road waving flags and singing songs of welcome. All were sorry that the visit had to be so brief, but she had to hurry on to her new work in the Avalon Girls' High School, Pathankot, in view of the expected departure of Miss Campbell on furlough in a few months.

"We have been pleased to see new life in the Mirali session. The elders in this congregation feel their responsibility, and have been faithful both as a church

court and as leaders in the congregation. None of them can read, but they visit their church members in the surrounding villages, taking with them pictures illustrating Bible stories, and through the pictures teach the stories.

"One of the greatest evils of the Indian Church is the buying and selling of girls. The English law does not allow a girl to be married until she has passed her thirteenth birthday, but people evade this law by having what they call the wedding, and postponing the real marriage ceremony until the girl and boy are old enough to be legally married. The reason for this haste is that the girl's father often wishes to sell her a second time, and so make more money.

"The missionary was called to Nauar recently, to perform a marriage ceremony. He found the girl was too young, so he had to come away. He warned the people that the girl must not be sent to her new home until she had been properly married. By looking at the village birth record, it was found that she would be thirteen next January. At our last camp an elder from Mirali came to report that this girl had gone to her new home, which was in the village where we were camped. We had just come to the village, but word was sent to the Christians that we would move on if the girl was not sent home at once. The father-in-law pleaded that she be not sent back, as her brother had threatened to sell the girl again if he did not give him twenty dollars and take the girl at once. The girl went home. Cases like this make our work hard, and we need the prayers of the friends in the home-land. Before God's Kingdom is established in this land, our people must come to be real Christians, and not Christians in name only."

MY FIRST YEAR IN CAMP.

It is not quite three weeks since I commenced my first year of missionary and camping life. In these nineteen days we have camped at three places, visited two villages every afternoon, had a few night meetings, and a large service each Sabbath, besides having crowds of people coming to our camp to see the mis-

sionaries and how they live, and to get medicine. These days have been very full of new impressions and thoughts, and also of joy and blessing. I cannot say that I have commenced actual missionary work, for, having just begun the study of Panjabi, I am not able to talk yet. However, during these days I have been doing something very important, aside from language study. I have been studying and listening to the people, getting accustomed to their ways of doing and thinking, and trying to get their point of view.

It is right here that my first impressions of camp life were most vivid. It is one thing to love people in the abstract and to have a desire to go among them preaching and teaching the Gospel. But I found, much to my distress, that it is quite another matter to go into their filthy villages, to sit on their dirty beds with the people at our feet and the odors and dust almost choking one, to go out with a longing to give them a vision of Christ and the life in Him, and to find them so ignorant and often indifferent to the simplest fundamentals of Christianity, that one wonders if they are really Christians at all. And, hardest of all for me at first, to have crowds of filthy women and children come to our tent (our home—a sacred place to me), and walking right in without asking, crowd around and handle everything, and getting so close to the food that it almost spoiled the next meal. These are real things and require a real love to meet them, a love more Christlike than an abstract sentiment. At first I found that I would rather stand, and offend people's hospitality than to sit down, knowing the possibility of getting something on my clothes. And when the people came into our tent unasked, I found a resentment very akin to anger rising up in my heart. I was greatly troubled by this, and prayed earnestly for more love and patience, and an ability to see from their point of view, rather than always from my own entirely opposite one.

God is answering my prayers, and I know that as I am able more and more to understand and speak their language,

and understand their ways of thinking, there will be an ever deepening love and sympathy and sense of fellowship. At first I could not realize that these ignorant degraded women were my sisters, with a soul like mine, capable of knowing God, even as mine. But, thanks be to God Who giveth us the victory through Christ Jesus our Lord, I am trusting Him to enable me more and more to see these people even as Christ sees them.

MISS ALICE G. BURNHAM.

WITH THE JHELUM CAMP.

We are travelling about in a part of our district that is beautiful for situation. Beyond the green fields one gets occasional glimpses of the river. The horizon is outlined by a circle of jagged hills of varying shades of tints and color and the sunsets would stimulate an artist to supreme effort; while far to the north the great Himalayas lift their snow-capped peaks, range beyond range like sentinels of eternity. But the people are an illustration of the fact that man needs a clearer revelation of God than even His most exquisite handiwork in nature, and they are bigoted and unresponsive.

We began our tour November 10th, a party of three missionaries and two Indian helpers. If it were a mere human enterprise, we would seem few in comparison with the six hundred thousand people of our district. A few evenings ago a conversation took place between our two helpers which was of interest to me, and which will help you to feel better acquainted with them. At the close of the day they were sitting together near the outdoor fire where the evening meal was being cooked. The crowds that had gathered to hear the preaching that day, had been noisy and contentious, and with a few exceptions unresponsive, and the two preachers were tired, and a little inclined to discouragement. As a help to each other's faith they began recalling instances of God's goodness in their own experience. The younger of the two men told how when he was a lad in a mission high

school, his heart had been touched by the words of a hymn sung by a fellow student, and also by the text, "There is none other name under heaven given among men whereby we must be saved." One day in his own home he dropped a remark that led his older brother to suspect that he was inclined toward Christianity. Snatching up a stick of firewood the brother struck him several blows. He still bears the scars. The subject was not again mentioned until some years later, when he plainly told the family that he meant to become a Christian. This time he was locked in one of the inner rooms, that are common in Indian houses. His mother did not wish him to become a Christian, but she loved her son, and secretly brought food to him. He had been imprisoned several days, when one night he dreamed a dream. He thought a man, strong, kind and of radiant appearance, entered the room, and coming near his bed lifted him into a sitting position and said, "if you wish to come out, the way is open." He suddenly awoke, and found himself sitting up, but the presence had gone. The doors leading through the three consecutive chambers into his room, had been locked on the outside, but to his astonishment he found them open. In one of these rooms the family was sleeping. It was about two o'clock in the morning, and not wishing to leave the street door open lest thieves come in, he took a ladder, and let himself down over the courtyard wall. Now that he was really outside he was puzzled what to do. He was thinly clad, and the night was cold, and he had no money. He walked to the nearest railway station, some five miles distant. He was standing idly on the platform when the train came in. A friend who proved to be one of the teachers in the mission school, called from the car window saying, he need not buy a ticket since he himself had two. He had bought an extra one expecting some one to go with him, who was not able to go. And so God opened the way for Inayat Ullah's baptism.

MARY E. LOGAN.

IN CAMP.

It is now December and we are out in camp in the midst of our winter's work. The weather is fine, the days are clear and bright and nights cold. The sun which burns and parches in summer, and which we so much dread then, is most welcome these days.

I wish you might see us here among the people. This is where we come in closest contact with them for they are about us all the time. We have visitors from the time a camp is set up when a crowd of boys and girls stand at the door curious to see the different articles of furniture that go into the tent, until the day we move, when a crowd of women often come to get medicine after it is all locked up and ready to load on the camels. We do have a chance for work here that we never have in the bungalow.

This is baby James Matthews' first trip around through camp and he is the main attraction at our tent these days. When the women and children pull aside the tent door and peep in, they invariably say, "We came to see the baby" and they insist on seeing him whether he is awake or asleep, feeding or having his bath. The first question is, "A boy or a girl?" When I say, "A boy," the women look so pleased and say, "Thanks to God, long may he live." (A boy is a much greater cause for thanksgiving, of course, than a girl!) Then they ask his name and age, and when they see him drink water from a bottle they will scarcely believe it is plain well water boiled and not some "foreign mixture," for they never give their babies water until they are a year or more old! If some women happen to come in when I am giving baby his bath, I let them watch, thinking it may be a lesson to them, but no doubt they think the bath goes along with the nice warm clothes I put on him afterwards and since they don't have the clothes they shouldn't have the bath either! Anyway, this daily bath is just a "foreign custom!"

O, there is so much of dirt and filth! It is impressed on me more these days as our new Miss Sahiba, Harriet Jongewaard, just out from America, and Miss Cowden shortly back from America,

often remark about it. The clothes of our Christian women are often so dirty. Of course they are the low caste people and have all the dirty work to do, so the one suit which they possess rather loses its new and clean appearance when it is worn day after day and night after night, too. We try to impress upon them the necessity of coming in clean clothes to the Sabbath service, but in some cases we haven't been very successful yet.

The non-Christians listen very well in this district. The women who are not kept "veiled" come to the tent, and they are usually glad to have us go to their homes, though we haven't much time for this as we should like, for the work among the Christians keeps us so busy. Not long ago the Miss Sahibas visited the wife of the head of the village where we were camped, (a Mohammedan woman) then after a few days, she and some of her friends came by night to return the call. They were ready to listen to the Gospel story as are most of these women. O, that we might have faith to believe that "the entrance of the Word giveth light." Pray that the Spirit may do His work of grace in the hearts of these non-Christians who hear the Word and also in the hearts of the Christians who do not yet "know Him" by Whose name they are called. Do pray for all of us who are out in camp, that we may be used this winter as never before.

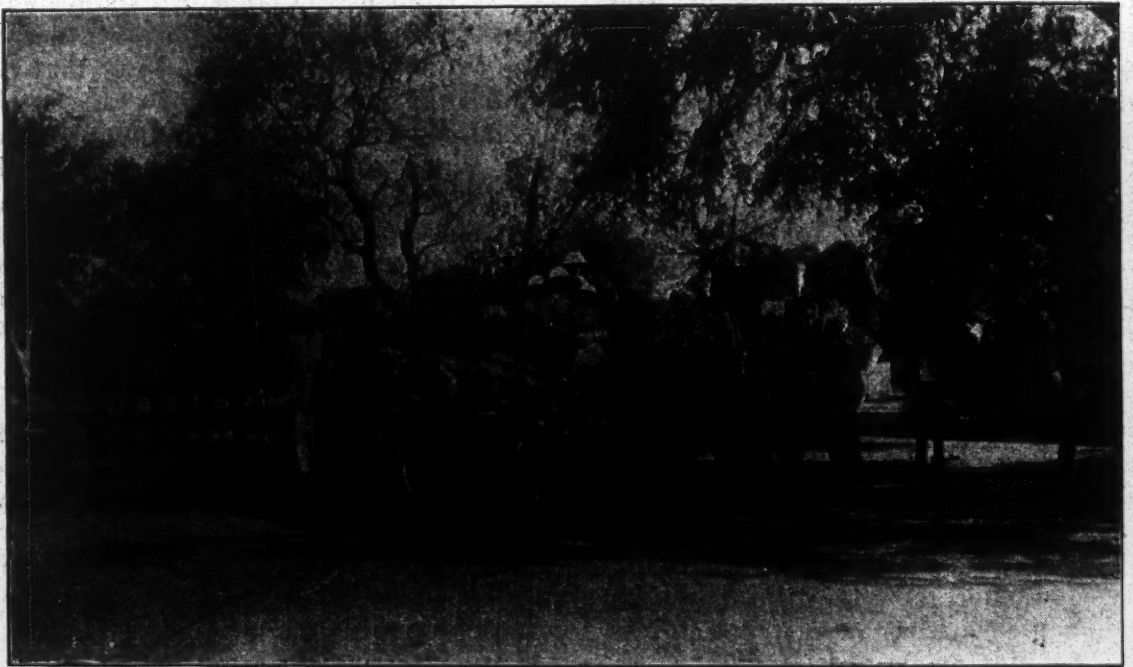
EMILY MATTHEWS CLEMENTS.

Jhelum. The Jhelum district missionaries got to camp on Friday, November 10th and have moved every Friday since that date being now at their fifth camp. The region visited is within a ten-mile radius of Jhelum, perhaps the most densely populated part of the district. Many interested hearers have been met with—interested at least for the moment as well as many of other sorts. Perhaps the most interesting character was that of a Mohammedan fakir, a young man of considerable education, who forsook the world some years ago to search for God. Our camp was set down—unintentionally as far as we were concerned—

next door to his sanctum, and during our week's stay there he got fairly well acquainted with us and our message and was left in possession of a Bible and a Testament. May the Word bear fruit in his life.

Sialkot Camp. We are receiving many families and some villages back from the Roman Catholics and more than ever we see the deplorable lack of teaching received by members of that flock. We are so glad that these people, worked over and prayed over for so many years by dear Mr. Ballantyne, are coming back to the truth as it is in Jesus. There is interest and desire to hear among those without also. At our last camp the Hindu and Mohammedan men of the village asked us to hold our usual even-

ing service with the Christians in one of their houses, every one attending as usual. The Christian women did not want to carry their little children so far so we compromised on a very large house right next to the caste part of the village. The room was filled and beds placed outside were also, although it was cold and the service did not commence until 9 p. m. The evangelist was a sympathetic scholarly Indian, better acquainted with the Koran and Vedas than most of his audience and he preached an earnest Gospel sermon which was received quietly and thoughtfully without one opposing word. We do praise Him for such opportunities. May He use His instruments according to His promise, "A faithful witness delivereth souls."



The Gordon Motor Truck with a trailer enroute with native workers to the Annual Meeting. Notice the old way—the loaded camels. Dr. and Mrs. Gordon live in this truck. The motor truck is proving its value on the mission field.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-FOURTH ANNUAL CONVENTION AT STERLING, KANS., MAY 11-15, 1917. CONVENTION PRESIDENT, MRS. R. A. ELLIOTT, 315 N. 10th STREET, CAMBRIDGE, OHIO.

The Missionary Convocation has closed with deep impressions made for future activities. In this issue our readers will read splendid papers from the Women's Section of the Conference. The near approach of the Annual Convention of the Women's General Missionary Society should have the leavening influences of this recent Convocation. We dare not let go of the power generated during those memorable days at the Missionary Convocation.

* * *

Delegates and all others intending to go to Sterling Convention must send their names at once to the Chairman of the Local Committee at Sterling. Delay is an imposition upon the Committee having the responsible task of entertainment of the Convention.

* * *

One evidence of interest in the Women's General Missionary Convention is the large number of new subscriptions your society will have to present at Sterling Convention.

* * *

The Women's Missionary Society of Sterling is eagerly anticipating the coming of the W. G. M. S. Convention in May, and the Local Executive Committee wishes to extend to all who may be able to attend, hearty assurance of a cordial welcome and satisfactory entertainment.

We believe the Convention will have unusual opportunity for helpfulness this

year because so many will be here who never before have had the privilege of attending the Annual Convention, also because of the inspiration it will bring with its theme of "Service," not only to the community but especially to the students of Cooper College, many of whom are preparing for a life of service.

We believe that in choosing the keynote of the Convention, our President brings for our consideration the most vital need of the Kingdom. The world today is dominated by the spirit of service. Millions upon millions of men hear the call to serve and daily offer themselves upon the altar of patriotism, and loyalty to earthly kings.

Why are the children of God so slow to hear the call of their King? How His great unselfish heart must be tried by the ingratitude of His unwilling subjects.

May it not be the prayer of every woman that the 1917 Convention with its most glorious theme of God's Word and world, controlled by the Holy Spirit and enthused by the reports of valiant soldiers who have been on the firing line, may inspire many to enlist under the sign of His cross, and carry forward His war against ignorance, superstition and prejudice.

MRS. E. C. WELLMAN,
Chairman Local Executive Committee,
Sterling, Kans.

The Women's Missionary Magazine has entered a new era in its publication and influence. We must continue our effort to have the Magazine in every home of the United Presbyterian Church.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE MISSIONARY CONVOCATION.

First United Presbyterian Church, North Side,
Pittsburgh, Pa.

January 30, 31, and February 1, 1917.

Mrs. Mary Clokey Porter, Reporter.

This Convocation marked an important milestone in the history of the United Presbyterian Church.

The coming together of men and women interested in the same mission fields, from all parts of the United States and from the far away corners of the world, was characterized as the largest assembly of mission workers ever brought together under one roof.

The fact that the European war with its evil influences extending to India, Egypt, and the Sudan—our own mission fields—brought grave problems to bear upon the Convocation, but at the same time they were used of God to intensify interest in those fields and we trust to inspire more enthusiastic and liberal support and more frequent and earnest prayers for success in bringing the sixteen millions of natives to a saving knowledge of Christ.

Purpose.

1. To survey what had been accomplished by our workers in recent years in the three mission fields God had so manifestly committed to the care of our United Presbyterian Church.

2. To look out upon these fields and take cognizance of the opportunities that are continually opening and try to realize the great responsibilities God has placed upon our denomination to evangelize the sixteen millions of people who inhabit those lands.

Attendance.

The attendance from distant parts of the church was far beyond the vision of the most enthusiastic dreamer. The

registered delegates numbered 1150, while the men and women who enrolled for a day or for a single session numbered several thousand. A full house at each morning session with great overflow meetings in the afternoons and evenings was unprecedented.

Delightful fellowship was experienced everywhere—in the aisles, on the stairways, in the vestibules, in the exhibit and dining rooms, and in the homes. Such a privilege of meeting with men and women interested in the one subject—"Missions"—from all parts of the church and seeing and hearing nearly two score of missionaries has never been excelled. Evidently critics were all left at home—as there was no place for them at the great Convocation.

Entertainment.

The United Presbyterians in all parts of Pittsburgh and vicinity opened their homes from Tuesday evening to Friday morning for lodging and breakfast and many others met the expenses of delegates stopping at hotels.

The new Community House adjoining the First Church although not nearly completed, opened its dining room which seats 300 guests at a time for lunch and dinner each day; also the large auditorium for overflow meetings and stereopticon views and lectures, and furnished several rooms for the fine exhibits supplied by the Foreign Board and Women's Board and the missionaries in attendance from India, Egypt and the Sudan.

Program.

On Tuesday evening the address—"Missions the Divine Program for the Church," by President J. Campbell White, of Wooster, Ohio, would have to be heard to be fully appreciated. Dr.

White, with his years of experience as a Y. M. C. A. worker in India and as a deeply interested traveler in Egypt and the Sudan was well fitted to outline plans whereby these mission lands could be evangelized in this generation. After listening to the earnest words of Dr. White no one could doubt that what the Lord wants to use in bringing the whole world to accept Him as the Saviour are fervent prayers—consecrated men and women—and all the tithes and liberal offerings of God's people poured into His treasury.

Dr. White believes that no denomination is better equipped for furnishing workers and means for carrying the gospel to the spiritually needy in the foreign fields than our own United Presbyterian Church. His portrayal of the conditions of the non-Christian world was startling. His statistics setting forth our obligations as a denomination to the heathen under our care were overwhelming in their magnitude and when he held up to view our laxity in carrying out our pledges of past years, we realized as never before our guilt in God's sight. The climax of interest was reached when in closing his address Dr. White appealed to those present to prepare for the great responsibility that will come to the churches of America at the close of the European war.

Wednesday was given over to hearing from our missionaries, through addresses in the morning on, "What God Has Enabled Us to Do" and "What God is Calling Us to Do."

Egypt was represented by Miss Elsie French and Rev. Neal McClanahan; India by Miss Kate Hill and Rev. J. H. Martin, and the Sudan by Miss Elsie Grove and Rev. E. L. McCreery.

In the afternoon, "Conditions in the non-Christian World" were presented by Dr. T. A. Lambie, Mr. George Innes, and Mrs. Alice McClure. All these addresses emphasized God's blessings upon the efforts of our missionaries in the past, the greater efforts and better equipment for service needed in the future, and the deplorable conditions which our missionaries are called upon to meet in all the mission fields. The evening ses-

sion was given over to the missionaries who presented "Scenes From Mission Life and Work" with the assistance of young women and children from the vicinity. The medical educational and evangelistic scenes were so real as to enable the large audience to easily imagine they were really witnessing them in the lands across the seas.

The most impressive scene and one not soon to be forgotten was at the close when with the room darkened, the heathen gathered on the platform and in single file the Christians entered with lighted candles and open Bibles in hand, and silently led off one by one the closely veiled figures until some were left without any Christians to show them "the way." Those left in darkness vividly represented the two-thirds of the human race who have never heard of Jesus the Light of the world. These same scenes were re-enacted in the Community House Auditorium on Thursday evening to the over-flow audience of near one thousand.

Thursday was Conference Day. Following the Devotional Period led by Rev. John Giffen, of Egypt, Mr. W. E. Doughty, one of the Secretaries of the Layman's Movement, gave a wonderful address, "Intercession the Highest Form of Service." Mr. Doughty led his large and appreciative audience up to a high plane of intercession where for an hour or more the voluntary prayer service was taken part in by scores of devout men and women.

At the close the women in the audience numbering six or seven hundred repaired to the auditorium of the Community House for the "Women's Conference" while the men remained in the church auditorium where a session on "Stewardship" was conducted by Rev. F. A. Agar, D. D., of New York City.

The "Women's Conference" was presided over by Mrs. Mary Clokey Porter. "Money Power in Missions" was presented by Mrs. J. B. Hill, the efficient treasurer of the Women's Board. "Hinderances to Consecrated Giving—How to Overcome Them" were convincingly portrayed by four speakers. "Ignorance," Miss Elizabeth Milligan; "Selfishness," Mrs. W. H. Ewing;

"Worldliness," Mrs. Charles Crowe; "Lack of Prayer," Mrs. W. H. Vincent. (These addresses will be given elsewhere in the Magazine).

The Conference closed with interesting stories by Miss Elizabeth McCahan showing the spirit of consecration in giving on the part of native Christians in India and lessons to be learned from them by Christians in the home-land. Miss Marion Paden was to have represented Egypt, but for lack of time she was transferred to the afternoon conference.

At the close of Mrs. J. B. Hill's address great enthusiasm was created when she held up to view a check for \$800.00 Thank-Offering from the Editorial Committee of our Women's Missionary Magazine which sum was made possible by the Editor, Mrs. George Moore, receiving no salary for her invaluable services which last throughout the entire twelve months from year to year and having no office rent or stenographer's salary to meet.

It was a great disappointment that Mrs. Moore was Providentially hindered from personally presenting the generous check and from taking her part on the morning program.

Thursday afternoon five group meetings were held: Pastors, Laymen, Women, Mission Study, and Young People, each one with a competent leader.

The Women's Conference was held in the church auditorium with about six hundred women present. Mrs. J. D. Sands presided. Most interesting and inspiring addresses were made by the missionaries: Misses Ferrier, French, Hill, Grove, and Paden, and by Mrs. H. C. Campbell, Foreign Secretary of the Women's Board. Mrs. Campbell made a most earnest plea for enlarged membership in our missionary societies, for more liberal contributions, and Thank-Offerings for the support of the entire Women's Work. She specially emphasized the immediate need of larger contributions designated for the "foreign general" fund of the Women's Board which fund goes to the payment of unpaid salaries of foreign missionaries, and for the support of schools, hospitals, zenana work and Bible women. Her

closing plea was for the hundreds of women present to go to their homes and put forth every effort at once to place the Women's Missionary Magazine—which is the one channel of communication between the work and workers in all our mission fields, and those who support them—in every home in their congregations.

The Women's Conferences gave indications that in the future the mission work under the special care of the women of the church will be greatly enlarged and strengthened through the blessed influence of the Convocation.

Thursday evening. As early as seven o'clock there was not one of the 1200 seats in the church auditorium vacant and the Community House auditorium was crowded.

The closing address was by Mr. Robert E. Speer, of New York City. Subject, "Our Central Present Task." For forty-five minutes the audience was spell bound as Mr. Speer in his forceful eloquent way presented the "task" which God has laid upon the church of today. In a most convincing way he showed that the source of power in accomplishing the "task" lies not with the crowd, nor the publicity, nor organization, nor wealth, but with the presence of the Holy Spirit with those who are willing to take up the cross and follow in the self-sacrificing spirit of their Lord.

With the earnest words of the brief consecration service led by Dr. W. B. Anderson and the benediction by Dr. J. K. McClurkin, the great Convocation closed.

With Mr. John R. Mott at the Edinburgh Conference we can say: "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of the doing. What shall be the issue of these memorable days?"

Will not God require of every delegate and every visitor in attendance upon the Convocation to help answer this startling question?

Convocation Notes.

Great credit is due the students of the Pittsburgh and Xenia Theological Seminaries who served as ushers at all sessions, checked wraps and parcels, had charge of post office, registration, information bureau and many other requirements of such a gathering. They also provided a chorus of twenty singers who led the music at each session.

From 4 to 5 p. m. each day the delegates were permitted to view fine stereopticon pictures from the three foreign mission fields.

The walls of the two auditoriums and the various Sabbath School and exhibit rooms were decorated with banners, flags, mottoes, and charts, all conveying in a striking way the spiritual needs of the world and their plea for the gospel which Christians in America have to give.

At one side of the pulpit, in direct view of every person who entered the church auditorium, was placed a red light which went out and re-appeared every sixty seconds. Beneath the light was a large muslin chart containing the inscription: "Every time the light goes out, one soul passes into eternity—without Christ."

Can any one who witnessed that changing light, every moment, ever forget the impressive lesson it carried with it?

The three large rooms in the Community House given over entirely to the fine exhibits, formed the Mecca for hundreds of visitors who were there not from mere curiosity but to study the customs, dress and tastes of the peoples with whom our missionaries labor.

On Tuesday evening Dr. J. Campbell White spoke of a leaflet on "Proportionate Giving," by Robert E. Speer, which he pronounced the best he had ever read on the subject. He recommended it for distribution among the families of our church, and stated that enough copies could be secured for \$400.00 to give one copy to each family. Two leading laymen of Pittsburgh have promised to furnish the money, so that pastors will soon receive copies for their congregations. (Let every copy be given out in prayer and keep watch for rich results

in form of gifts into the Lord's treasury).

Women's Conference Missionary Convocation.
Pittsburgh, Pa.

10:30 a. m., February 1, 1917.

Program: Money Power in Missions.

Mrs. J. B. Hill.

Some people call money "filthy lucre." Dr. J. R. Mott says, "Money is not only a standard of value and an instrument of power, but is itself accumulated power. It is not only potent, but in some respects is well nigh omnipotent and it is one of the means the Lord is pleased to use in the work of His Kingdom."

To get an idea of its importance in God's service, count the number of times money is mentioned in the Bible. One who has counted says, "Money under the terms, money, gold, silver, talents, shekel and penny is used more than 1000 times. Twice as much is said in the Bible about money as is said about either prayer or faith."

Whether this statement is true or not we know that money is a very important factor in the great work of evangelizing the world and saving souls. But money is not the most important factor in mission work. Money cannot forgive sins and cleanse the soul. The gold of the universe is not sufficient to purchase pardon for even one immortal soul. "Ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb, without blemish and without spot." Yet as one writer says, "There inheres in money the power to save lives, or to destroy lives, to save souls, or allow souls to be lost."

God has so planned that man to be saved must be made acquainted with and brought into touch with the gospel, and that this is to be done through human agencies and by temporal means and money is one of the means. So far as known, the salvation of every person who is saved costs money. To print and circulate Bibles, to build churches, to sustain pastors, evangelists, and missionaries, costs money.

In her helpful book, "Holding the

Ropes," Miss Brain in speaking of the vital relation of money to missions, says, "Money bears much the same relation to soul-saving that it does to life-saving. A bank note would make a very poor plaster to alleviate bodily pain, and it is also powerless to wipe away the stains of sin, yet in one case it can effect a cure by commanding the skill of the physician and the potency of the drug, and in the other by sending forth the heralds of the cross and scattering broadcast the leaves of the book which are for the healing of the nations."

Dr. A. F. Schauffler, in speaking of "Money, Its Nature and Power," tells of a young man coming from California to New York commissioned by a dying sister to kill the man who had ruined her life. In the providence of God, he heard the word preached on a street corner, was touched by God's grace and converted, and afterwards became a missionary. In figuring on the cost of the man's conversion as far as dollars and cents are concerned, Dr. Schauffler estimated that five dollars would cover all the proportion of expense for his conversion that day. Then he says, "Suppose the gospel of the grace of God had not been preached on that corner that day. Suppose the man had met the betrayer of his sister, and had meted out to him the penalty exacted by his sister, there would have followed a trial by the state involving a large sum of money, and in all probability resulting in another death. But by God's alchemy on five dollars an a consecrated man's preaching, the state was spared that great expense; one man's life was saved, another man was converted and became a missionary, all because some one gave five dollars and God's blessing rested on it."

How potent is money, and what miracles for the salvation of the world might be wrought, if the church would rise to her high calling in the matter of giving and would add to her gifts her prayers.

"One thing alone hinders the progress of the Kingdom," says Rev. W. D. Sexton, "and that one thing is lack of money. The whole world is ready and waiting for the gospel, never more so

than today, doors are opening on all sides, and men are offering themselves for the work but the treasuries are empty, the Boards are compelled to call a halt, and the whole line of Christ's army forced to rest upon its arms."

No phase of the missionary problem is more difficult to solve than the financial one.

Dr. Andrew Murray says, "Of the church members one-third neither gives nor cares for the work of the Kingdom; that another third gives, and does, and cares but little; and that even of the remainder, only a small proportion are giving and doing and praying with the whole heart. Since giving and doing and praying with the whole heart mark the consecrated Christian, the problem is how is the whole church to be brought up to the standard of the small third?"

It will not be accomplished until the givers become acquainted with the work, know its conditions, and needs. Intelligence is necessary to develop the spirit of giving. Hence the first step in the solution of the problem is to make intelligent givers and then train them to be systematic and proportionate givers; systematic giving being the setting apart of a definite sum regularly and from principle, and proportionate giving being the offering of a fixed percentage of one's income to the Lord. Whenever systematic and proportionate giving is faithfully practiced there will be money enough and to spare.

One pastor telling of his experience in increasing the funds of his congregation to mission purposes says, "I hold constantly before my people the scriptural idea of stewardship, namely, that all we have is entrusted to us by God, and that we are responsible to Him for the wise use of every penny, and that however poor we may be, we should pay into the Lord's treasury not less than a tenth of our income, and that the tenth is only the beginning of what most persons should contribute."

What strength and certainty would be imparted to our missionary and other Christian enterprises, if all Christians

were systematic and proportionate givers.

Hearken!

"If we only had the money that belongeth to our King.

If the reapers of God's bounties would their tithes an offerings bring,

Then the windows of the heavens would open wide at His command,

And He would pour us out a blessing that would overflow the land.

"If we only had the money, it would give Redemption's song

To weary hearts now crying out—'How long! O Lord, how long!'

And the thirsty land would blossom, and the 'weary isles' would sing,

If we only had the money that belongeth to our King.

O, ye stewards, get ye ready! Soon will come the reckoning,

When we'll answer for the money that belongeth to our King."

SENIOR LIFE MEMBERS.

\$25.00 Each.

December 20th, 1916, to January 20th, 1917.

(Continued).

48. Mrs. Mary A. Jamison, Pittsburgh, Pa. The oldest member of Lincoln Avenue W. M. S. and a charter member of the Society.

49. Miss Alice Frisbie, Wilkinsburg, Pa. W. M. S., 1st Church, Wilkinsburg.

50. Mrs. Add. N. Leitch, Pittsburgh, Pa., W. M. S., 1st Church, Pittsburgh.

51. Mrs. R. G. Gillespie, Pittsburgh, Pa., W. M. S., 1st Church, Pittsburgh.

52. Mary P. Creque, Pittsburgh, Pa., W. M. S., 1st Church, Pittsburgh.

53. Mrs. J. B. Williams, Pittsburgh, Pa., W. M. S., 1st Church, Pittsburgh. By a friend.

54. Mrs. Mary E. Hill, Pittsburgh, Pa., W. M. S., Shadyside Church, Pittsburgh. By her son, Mr. Harry E. Hill.

55. Mrs. A. B. Pollock, Pittsburgh, Pa. By Lincoln Avenue Y. W. M. S., Pittsburgh.

56. Miss Carrie M. Reed, Pittsburgh, Pa., Y. W. M. S., Shadyside Church, Pittsburgh. By her brother.

57. Miss Olive T. Mason, Alexandria,

Egypt. By 1st Wilkinsburg King's Daughters, Wilkinsburg, Pa.

58. Miss Ida M. McClure, Pittsburgh, Pa., 3rd Church, Pittsburgh, Y. W. M. S. By her sister, Miss Elizabeth McClure.

59. Mrs. Sadie Long, Wilkinsburg, Pa. By her husband, Mr. Morrow S. Long.

60. Miss Eva Clark. By Robinson Run Junior Missionary Society.

61. Miss Emma J. McDonald, Hookstown, Pa.

62. Mrs. C. Ellis Moore, Cambridge, Ohio. Member Y. W. M. S., 1st Cambridge.

63. Mrs. D. T. McCalmont. By Mr. and Mrs. Fred Sebring, Sebring, Ohio.

64. Mrs. J. P. Donaldson. An appreciation by Ladies' Aid Society, Sebring, Ohio.

65. Mrs. Mary Surls, Sebring, Ohio. By her daughter.

66. Miss Bella Turner, Sebring, Ohio. By a friend.

67. Mrs. Emma Calhoun, Sr., Lakewood, Ohio.

68. Mrs. Eva H. Taggart, East Palestine, Ohio. By her husband.

69. Mrs. J. B. Lee, Comrie, Scotland. By Y. W. M. S., Bovina Center, N. Y.

70. Mrs. John T. Hamilton, Delhi, N. Y. By W. M. S., West Delhi, in memory of her mother, Mrs. John McCandlish, a charter member of West Delhi W. M. S.

71. Miss Grace Ogilvie, East Liverpool, Ohio. Member 1st East Liverpool W. M. S. By her mother.

72. Mrs. James Gregg, Steubenville, Ohio. Member 1st Steubenville W. M. S. By Mrs. Brownlee.

73. Mrs. Anna Finley, Steubenville, Ohio. Member 1st Steubenville W. M. S. By Mrs. Brownlee.

74. Mrs. Sarah M. Stone, Steubenville, Ohio. Member 2nd Steubenville W. M. S. By W. M. S., 2nd Steubenville.

75. Mrs. Louisa Alexander, Steubenville, Ohio. Member 2nd Steubenville W. M. S. By W. M. S., 2nd Steubenville.

76. Mrs. James M. Ferguson, Bellevue, Pa. By the Harvey Mission Circle of Bellevue.

77. Miss Margaret Sloan. By Mr. and Mrs. D. M. Sloan.

78. Mrs. D. M. Sloan, Bellevue, Pa. By Bellevue W. M. S.
79. Mrs. W. G. A. Millar, Bellevue, Pa. By Mr. W. G. A. Millar.
80. Mrs. E. M. Stemen, N. S., Pittsburgh, Pa. By her husband.
81. Mrs. John S. Crawford, Wilkesburg, Pa. By Mrs. H. C. Campbell.
82. Miss Mary Lawrence, India. By Mrs. H. C. Campbell.
- Miss Margaret A. Smith, Egypt. By Mrs. H. C. Campbell.
84. Mrs. Edwin McClintock, West Middlesex, Pa. By Mrs. S. J. Mitchell.
85. Mrs. Irwin Caldwell, West Middlesex, Pa. By Mrs. S. J. Mitchell.
86. Mrs. Margaret Eagleson, Mercer, Pa. By her children.
87. Mrs. J. M. Cunningham, Loveland, Col. By her husband.
88. Mrs. H. D. Calhoun, Loveland, Col. By her husband.
89. Mrs. David Warnock, Loveland, Col.
90. Mrs. A. W. Barnes, Loveland, Col. By her husband.
91. Mrs. J. A. Ferguson, Loveland, Col. By her husband.
92. Betty Campbell, Apollo Y. W. M. S. By her parents.
93. Iva Jackson, Apollo Y. W. M. S. By her parents.
94. Miss Jennie Marshall. Member of Kittanning W. M. S.
95. Mrs. Lizzie Hawk. Member of Parnassus W. M. S. By her husband.
96. Mrs. Ida Ure Nichols, Minden, Nebr. By her mother, Mrs. Wm. Ure.
97. Mrs. H. M. Pinkerton, Los Angeles, Calif. By her sister, Mrs. Howard Chalmers, and nieces.
98. Mrs. E. B. Hill, Detroit, Mich.
99. Mrs. John H. Moore, Wellsville, Ohio.
100. Mrs. Elizabeth Ramsey, East Liverpool, Ohio. By Y. W. M. S., 2nd Church, East Liverpool.
- MRS. J. B. HILL, Treasurer.

AN URGENT PLEA FOR ECONOMY TO SOCIETIES.

Large orders are coming in almost daily for Thank-Offering boxes for Women's Missionary Societies and the Women's Board is glad to fill them. But—alas!—some societies are in the extravagant habit of ordering a new supply of boxes each year. Now we come to all societies—Senior, Young Women, and Juniors—begging them to study economy in the use of the boxes sent them. With care the women of the church could seal up their boxes after the "Ingatherings" in the Fall, and use them at least three years, and the Juniors could use their's at least two years. This being an age of high prices the Women's Board pleads for ECONOMY on the part of box distributors as well as box holders, for three reasons:

1st. Because of prices of all kinds of paper having advanced so greatly since the opening of the European War.

2nd. Because of scarcity of card board. Manufacturers find it almost impossible to get material for making boxes.

3rd. Because of the LOW CONDITION ALL THE TIME of the contingent fund of the Women's Board which fund has to meet the necessary expenses of administering the business of the Women's General Missionary Society.

WILL NOT THIS "WORD TO THE WISE" BE SUFFICIENT?

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT
FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.

Miss Eleanor W. Maconachie, Pathankot.

Miss Edna Jean Giffen, Cairo, Egypt.

Miss Ruth M. Eddy, Cairo, Egypt.

Miss E. Margaret Rogers, Frenchburg, Ky.

Miss Christianita Totten, Henderson, N. C.

NEW SOCIETY.

Philadelphia Presbyterial, First Philadelphia Y. W. M. S.; 21 members; President, Miss Helen Brown, 2051 57th St., W. Philadelphia, Pa.

RE-ORGANIZED SOCIETY.

Fairhill Y. W. M. S.; President, Miss Mary Muller, 3511 N. Water Street, Philadelphia, Pa.

GIVE IT A LIFT.

About one-third of the money needed for the support of our six missionaries was in the hands of our General Treasurer, February 1; amount, \$1057. A few more than one-half of the Young Women's Societies furnished the money for these missionaries last year. Will not the other societies help this year? If so, perhaps we can take on another worker, one for the Sudan. India, Egypt and America have representatives. Why not the Sudan?

This special work is after all regular work. We simply become responsible for the salaries of missionaries regularly elected by the Women's General Missionary Society. May we be worthy of the trust imposed in us.

"LIONS IN THE WAY."

You are all familiar with Bunyan's "lion" story. A slight reference may refresh your memory. Christian, on his way to the Celestial City, saw two lions in his pathway. How he could pass

them in safety was the query! Now, he had been told about them and if he had inquired, would have known that they were chained, so powerless to hurt him. He halted in fear and trembling when he saw them. Presently the porter at the gate of the castle assured him that he could pass safely. Trusting, he went forward and found that his fears had been foolish, for the lions were chained.

So in life, our fears and doubts, our "lions," often hold us back from performing even simple duties. We need, like Christian, to go "forward into light" and we will be strengthened. Our young women in the missionary society know that they should be busy just now planning for the work of the Spring and summer. Everything looms up so large after we have been out of practice for a month or more. It seems altogether impossible to undertake one-half that should be done. Some settle the whole question by doing nothing at all.

When one becomes fearful, the trouble is likely to spread to alarming proportions. Finally all are more or less affected. How the heart faints at the mountains to climb, the sloughs to wade, the rivers to ford. Each one has her impossible bride to cross. So, the damage spreads.

In these days of the deadly disease, infantile paralysis, physicians in plague-infected spots are intensely active, seeking means to stop its ravages, to effect cures. Success, at this writing, has not

been attained. As individuals, and societies, we need to consider the deadly effects of doubt and fear on life and purpose. We all know how mere feeling becomes as it were confirmed a reality if it is expressed over and over to someone else. If such things as doubts and fears possess us, if we keep from expressing them, they will gradually die out.

Robert Louis Stevenson said, "Keep your fears to yourself, but show your courage to others." There are scores of young women who feel in their hearts that they should be allied with some missionary organization, but fear they may be asked to accept a responsibility. Others remain away from the meetings for like reason. A little effort on their part, even if they fail in the attempt, will be of some account in cherishing proper pride and developing character. A very intelligent, but timid woman, who remained outside the missionary organization for years because she feared she could not make good finally passed her "lions" and behold! they were chained! She is a valued member of her society.

The matter of a mission study class, either to pledge oneself to teach or be a pupil looks like three big African lions, judging by the very few classes conducted. Can we not sacrifice just a little time and effort for the sake of becoming better acquainted with our field, the world, and of being an inspiration to disinterested friends?

So often our Christian duties, particularly seem to frighten us into inaction. We doubt this and fear that. Household, social, or business duties we will at least attempt. Why not be fair to the Kingdom? Shakespear has well said that "our doubts are traitors and make us lose the good we oft might win by fearing to attempt." It is very important that our "lions" be passed. Let us make the attempt to be true to our obligations, for "he who is false to present duty breaks a thread in life's loom."

OUR MOTIVE.

Another year, ecclesiastical, is about to close. Records are being made up. The measure of our success or failure, whether it be in the growth of the missionary society, the information or inspiration received, the money gathered and disbursed or the spirituality attained, depends largely on our motive for doing the work.

If our thought was to make a "good showing" simply, it was a purpose of low plans. The reflected blessing could not be great. If a selfish spirit has prevailed and we have thought to outdo some rival society, it was a motive unworthy of a Christian. Evil cannot produce good; hence no good result in this case. The purpose may have impelled us to help those in distress and of low degree. Perhaps the thought went no higher than the man in the case. Such a motive is of a much higher order, yet not the very best. We should work to please Him. As children we were taught that "Man's chief end is to glorify God."

A reception was in progress in a large city church. The young pastor had just been installed. A woman of the "Madam Grundy" order approached him with this declaration: "I cannot understand how you dared attempt to please seven hundred people." Quickly he replied, "I did not come to this city to please seven hundred people. I have come to please only One. If I please Him all will be well."

Perhaps much of our failure as Christian workers in or out of societies is due to our low motives. We are of the earth so earthly the things we see appeal so much more to us than the unseen. Material gains are so desirable. We are so anxious to grow and to do something great that we resort to all sorts of plans and schemes to reach our goal. Perhaps our successes have been scarcely noticeable. Our failures may be prominent. Let us learn our lesson, profit by our mistakes.

Our motto is "Trusting in Him." Let us do it. If we please Him all will be well. "Have a purpose," the very best one, "and do your utmost might.

You will find your work on the other side when you awake in His likeness, satisfied."

IDA B. LITTLE.

THE YOUNG WOMEN'S MISSIONARY SOCIETY AS AN ORGANIZED FORCE FOR PERSONAL WORK.

This subject which is before us for consideration is one of vital importance; especially so at this season of the year, when our minds have been directed along lines of evangelistic work. May we then as Christian young women, and as members of our individual missionary society, make this searching inquiry, "Are we measuring up to the opportunities presented to us?"

Can it be true that much of our failure in Christian activity is due to a lack of personal work? Do we expect anything worth while to just happen? God has a plan for every life. Each individual has her one, two, five, or even ten talents it may be, but those talents bring with them power, duties and responsibilities and as such are to be used in God's way, not our own way. Then, since our society is made up of individual members, with individual talents, if every one will simply do what God wants her to do, there will be real power and life that will radiate energy and touch those round about us and produce growth.

What great things might we not accomplish, if every member of our missionary society only realized what great things the Lord has given us to do, and then set about earnestly and devotedly to do them.

Is there a more definite way to witness for Christ than through the personal touch? It seems that the first and most essential requirement is the deepening of the prayer life. Pray oftener, pray definitely, pray at certain times for the congregation, pray for ourselves that we may be in the spirit, pray for each other, and for those near us, our neighbors who may not yet have received the personal touch for the careless and unsaved world, then follow our prayers up by working out the answer. So many times we just pray and expect God to do the rest for us.

Our watchword for the church of to-day is, "The evangelization of the world in this generation," and if this watchword is to be realized it must be made the watchword of every individual Christian. It must be regarded by each of us to mean me, and if a sufficient number will make this personal, the task will be accomplished.

Expect results. Can we look back and see opportunities to witness for Christ that have slipped by, unheeded, because we didn't think He meant me, when He said, "Ye shall be my witnesses."

Attempt something. I think so many times we are only playing at religion. Be willing to be made willing to do something to interest some one near you in your church or your society. Give Him a chance to answer your prayers. You have heard some one say, "I never could do personal work." Did you ever try? How many times we find ourselves unwilling to step out on God's promises. "In all thy ways acknowledge Him, and He shall direct thy paths." "Lo I am with you always." "My grace is sufficient for Thee: My strength is made perfect in thy weakness." "I can do all things through Christ Who strengtheneth me."

Some are too busy to do personal work. We always find time to do the things we want to do. God wants our service.

"O the bitter pain and sorrow,
That a time could ever be,
When I proudly said to Jesus,
All of self and none of Thee."

We know not the day nor the hour when the Son of man cometh, but when we meet Him face to face in judgment and see Him as He is, and when He shall say to us,

"I have suffered much for Thee,
More than any tongue can tell
Of bitterest agony,
To rescue Thee from hell,
I've borne, I've borne it all for thee,
What hast thou done for me."

What of our excuses then? Will they stand? Will our young women be obedient? Arise! Shine!

MRS. J. G. REANEY,
E. Liverpool, Ohio.

HENDERSON NORMAL INSTITUTE.

Through the columns of our Magazine, we try to tell you from time to time something of our work as it is carried on in the mission fields of the Southland. You have an idea where each station is located, how the school work is conducted, the progress made by our church in membership and the condition of the people in general.

There is another side which is not often brought to public attention, yet it presents a rather serious problem, and one that seems difficult to solve. It relates to some of our young people and their lack of opportunity. We sometimes state that this lack of opportunity is due to poverty, but this is not true in every case. I shall cite an instance:

At the beginning of the year, after the students returned from their Christmas vacation, there came a man bringing his two daughters to school. The girls were grown and gave their ages respectively, 18 and 20, but to look at them one would never have thought them a day under 25 and 27 years. The man seemed quite able to pay their expenses, for he did not hesitate. He said he wanted them to have just what they needed. He told us that he is a farmer, that he has about twelve children. "These are the oldest ones" he said, "and I want to give them a chance." We looked at the girls. Their faces looked sad and careworn. There was nothing girlish about their forms, and the thought came, "A chance so late." This man made the mistake that so many of the people who live in the rural districts are making. He waited too late to give his girls a chance.

The first years in a child's life are the years in which facts are learned and ideas grasped. Later on she gets something, but she wants those things all at once. She is continually comparing herself with younger ones in her class to her disadvantage, and as a result, she becomes discouraged and quits school. The girls already mentioned were classified next day, and made the fourth grade. They seemed ashamed that they were not classified higher and began to make excuses as follows:

"We have had to work hard and had a very poor chance for attending school. While pa was buying our home we had to do heavy work on the farm and could not get in school for more than two or three months in a year."

There are about ten or twelve girls in school this year who have in this way been deprived of early opportunities. In two or three years if they cannot be persuaded to continue in school, they will probably marry, have homes of their own, and some will be mothers, having comparatively nothing to hand down to the next generation. This is true of the majority of the people in the rural districts. They wait until their children are young men and women before they give them an opportunity to attend a school where they can really learn something worth while. You may question one after another, "Where have you attended school?" "Nothin' but ole field school." "How long did you attend that?" "Well I reckon about a month or two last session."

What are they doing on the farm during the winter months (especially girls) you might ask? Any kind of rough work. You would be surprised perhaps to see girls following the plough, and cutting great sticks of wood. To girls of tender age, this kind of work has the effect of stunting their growth. The older ones of them lose that elastic step and freshness that comes with youth.

It is not that parents are heartless, nor is it lack of interest in the welfare of their children. It is due to ignorance. Many of them decide that because they are fairly successful on the farm with no education, that their children can get along with a limited amount. This is one of the problems that confronts us, and it is a great one. In a few more weeks, some who are here now will be going out. "It is planting time. We have to go home to help."

You, our friends of the North, do not have these hindrances. Your rural schools are better equipped, you have a longer school term, you have as a rule better instructors, and then, in addition, you have an intelligent ancestry hence

no opposition is offered to your education. We are hoping, however, that this condition will not last many more years. There is a strong movement in several of the states to lengthen the school term, to provide better school houses, better instructors and, through mothers' clubs, to reach the home life of the people.

Some charitable organizations are sending out settlement workers in some of the larger cities. If in each of the mission stations we had one such worker who could get in close touch with the home life of the people, some of these difficulties would be overcome.

Slavery was in some respects a blessing in disguise. God has a great future for our people if we obey Him and serve faithfully. We ask that you may have patience with us, encourage, and have hope in us, for notwithstanding the dark past, we hope to build up a civilization that will bless the world.

CHRISTIANITA TOTTEN.

THE LIFE IN A MEXICAN DWELLING.

By Rita Castillo.

I am not telling about the Mexican of high class, nor of the ones who know how to live, but of the uneducated who just live as the years go by without improving.

In a Mexican home perhaps there is a family with three or four children, the father and the mother. The home is usually a two-room house or possibly possesses only one room. In that little house all the family lives, eats and sleeps. There are no windows nor floor, just the bare ground. Perhaps there is a table, stove or no stove, for in Mexico only the rich people use stoves. They cook in a fire-place, only it is built about two or three feet above the ground, and is made of bricks or sometimes of adobes. Two pieces of iron are laid crosswise from one corner of the fire-place to the other where the kettles are put on. The poorer or sometimes the rich people use earthenware, for that is the style. These people have no manners in eating. No forks are used. They eat with a piece of bread or tortilla instead of a fork. The knife is used for every purpose, if they use one at all.

The father works, perhaps, for a little salary. Maybe he drinks or gambles. He does not take care of the family nor of their necessities. The mother does not know how to take care of the children, even if she has all her wants supplied. The children suffer from cold and hunger. These people in spite of their poverty are not a bit thrifty, but spend their little money for extravagant things that they really do not need. I knew a family who came from Sonora, Mexico. There were the parents, two little girls, and a baby boy. This man was a blacksmith who made a salary of four dollars a day. On Saturdays when he came home he had twenty-four dollars in his pocket. He paid ten dollars for the rent each month. As soon as he came into the house the children hung about him, asking for nickels. Then he gave each one two dollars and the rest to his wife. The wife went straight to the gambling house and stayed all night gambling away the money that her husband had earned. The children spent their money buying candy and such stuff all day until their stomachs nearly burst, then they were sick for they never ate any food at regular times. These poor children were in such a state that one after the other began to get sick and die. The mother went on gambling and not paying any attention to her husband and home until she was hit on the head with a bottle by a man gambler. She died and three days after that the husband killed himself. This shows how ignorance spoils the lives of the people.

As we see the poor, bare-footed children here in the winter, we just feel sorry for them, but we can not help it. It is of no use to give their mothers money and clothing, they really do not know how to use them. Their poverty is nothing but carelessness and lack of education. Of course some of the people live in a destitute state because they can not help it. It is a very, very sad thing for the children to grow up not knowing how to read, write, live, eat, and not even knowing how to act before anybody. But these people do not realize what a life they are living.

If I could write the story better or plainer, I would, but I cannot. I am feeling exceedingly sorry for my own people and I hope some day I can do something to help them. It may not be this year nor next, I do not know when, but I know God will help me. Help the people of Mexico, those poor ignorant children who are growing with no object

in life but leading the same life that their fore-fathers had lived.

NOTE:—Rita is eighteen years old and in our eighth grade, she is an excellent girl. Her grandfather was a Filipino and we think there must be a strain of Chinese blood through him for she and her three sisters show it in their appearance and by the thrifty, industrious ways which they have. Rita came here a Catholic, but has found "the better way."—Winifred M.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1916-17. Foreign—Senior.

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use "World Missions and World Peace." Price, 10 cents.

Girls' How to Use, "Maid in America." Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

Foreign—Junior.

Soldiers of the Prince, 30 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Set of Paper Dolls, "Children of the War," 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

Home—Senior.

Old Spain in New America. Cloth, 57 cents; paper, 35 cents.

Teacher's Supplement for "Old Spain in New America." 5 cents.

Home—Junior.

Children of the Lighthouse. 30 cents.

Teacher's Manual for "Children of the Lighthouse." 10 cents.

Prayer Cycle, 10 cents.

Bamba. 10 cents each.

Our Sisters in Egypt. 13 cents each.

Master Builder on the Nile. \$1.50 each.

Statistical Report. 10 cents each, 3 cents extra for postage.

The leaflets for the 5th chapter of "World Missions and World Peace" are "A Heroine in Peace and War," 2 cents, and "A Soldier of Peace," 2 cents; for "Old Spain in New America," "Pen Pictures From New Mexico Mission Fields," 2 cents, and "Finding the Truth in Porto Rico," 2 cents.

We have been without "Intercessory Foreign Missionaries" for some time as we could not get them from the company from whom we had been ordering them; but we can secure them now from another source and we hope to be able to keep them in stock all the time.

Those who are to be delegates to the Sterling W. G. M. S. Convention have doubtless received their appointment before this. March is not too early to order the "W. G. M. S. pin" with which every delegate to the Convention wishes to be decorated. They are in sterling silver and blue enamel and are 35 cents each.

All orders have to be filled at the Literature Department room, 904 Publication Building because all the supplies are kept there. None are kept at my home, therefore orders sent to my home address are necessarily delayed, not from any fault of ours, but because they were sent to the wrong place. The address where all orders must be filled is correctly given at the top of this page.

FREEDMEN'S DEPARTMENT.

Mrs. Ada Kerr Wilson, Secretary, pro tem, 1112 South Avenue, Wilkinsburg, Pa.

For the benefit of the new members of the missionary societies, and to remind the old ones; the statement that you support all the sewing and domestic science teachers, together with 9 matrons, 1 superintendent of hospital, 1 assistant superintendent, 1 Bible reader, 1 superintendent of farm, 1 matron of dining hall and 2 helpers, may come as an interesting bit of information. The fact, that it takes at least \$1600 per month for salaries alone, may give some idea of the extent of the work and awaken the responsibility to contribute something toward the uplift of the black brother.

The cold weather has been general. From Athens we hear the attendance at school has been smaller than usual, because of this and an epidemic of measles. The boys and girls take great delight in learning to sew and to cook and the results of this training are evident and pleasing as seen in the improvement in the various homes.

At Riceville, the Domestic Science Department having been equipped recently with some necessary utensils, is trying to set the ideal life before the people. The people here are very poor and depend largely for clothing upon the barrels sent from our societies. During January five boxes were received: St. Clair W. M. S., 1st, New Castle; Robinson Run, Washington, Iowa; and Miss Ella Hess, Washburn, Iowa. Many thanks from the field and from the Secretary pro tem.

Miss McCahon, the missionary at Knoxville, was in the hospital the greater part of January. She is at work again and made 25 visits and held 5 meetings after leaving her sick bed. We are sorry, too, to report that Miss McDill, the house

mother of McDill Hall, the dormitory for the younger girls at Knoxville, has been on the sick list. We pray for the complete recovery of both of these faithful workers.

At the last meeting of the Board, a pair of mules was ordered for the Prairie farm. These, while an expensive luxury (cost \$400) are an absolute necessity at this time in order to get the ground broken for the Spring crops. Perhaps there is someone somewhere who would be glad to contribute something toward this unusual outlay? A barrel of clothing was received here with no name. We are grateful to the unknown donor.

At Townsville, N. C., 5 barrels of clothing were received. Poverty caused by bad crops for two years and the high cost of living makes these contributions very acceptable. Three-fourths of the people here are without adequate clothing, and since the distribution the improved appearance of the children in school is noticeable. "God abundantly bless the missionary societies!" is the expression in a letter from this field. At present there is no clothing on hand. The societies contributing were Hopes-ton, Ill.; 2nd, Pittsburgh; Johnstown, Pa.; and Carnegie.

From Bluestone, Va., comes the report that the school is doing nicely in all departments. Sabbath services better attended than they have been for sometime.

The sewing room at Chase City has been done over in bright colored walls, new window shades, etc. The teacher and pupils are delighted with its improved appearance. When it receives the two new sewing machines, which have been ordered, they feel they will be quite up-to-date.

If I would write in detail all the news from all the fields, I fear the Freedmen's page would not hold it, so we must take our information little at a time. In your prayers and offerings remember the poverty and distress of the black man of your missions.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon Street, Pittsburgh, Pa.

The wonderful foreign mission convocation, of 1917, is a matter of history. Nearly twelve hundred registered delegates were in attendance. Surely the inspired addresses, the missionary presentations and exhibits and the earnest prayers must bring results. We felt solemnized and awed during the hours when we met with the Master and His disciples, receiving fresh courage and increased strength for the work before us. May God give us faith to enter and occupy the wide open doors.

All the missionaries who had a part on the program met for two days in the Hotel Lamont in Pittsburgh for drill before going out on deputational work under the auspices of the foreign board. The day after the Convocation closed all scattered to different Presbyteries, two and more going in a team, holding parlor and church meetings and thereby creating a deeper interest in our mission work.

Our dear Miss McCahon took ill with grippe while in Mt. Prospect congregation. She was in the home of Rev. and Mrs. George R. Murray where she had the most loving care, skilled nursing and medical attention. Mrs. Murray took ill the following week, but we are happy to report that both the invalids are improving.

Mrs. A. F. Grant, of Tanta, Egypt, also broke down and had to return to the city. She is a guest in Columbia Hospital and is improving; having the best rest she has had for many months.

Miss Henrietta Moore was a guest of Dr. and Mrs. Alvin Orr during the Convocation. She had a sudden and severe attack of neuritis. A friend called to see her and at once sent her to the Presbyterian Hospital, North Side, Pittsburgh. She was a guest there for several days before we knew of it. We are glad to report that she, too, is improving.

Miss Aulora McIntyre who has been appointed home missionary to Gary, Indiana, was the guest of Rev. and Mrs. Elbert McCreary. Dr. Hood, of Mt.

Lebanon took her to the West Penn Hospital for medical examination where it was decided that she had chronic appendicitis. She has had the operation and is in fine condition for which we are thankful.

Dear Miss Buchanan, of Cairo, is still at Battle Creek Sanitarium; writes most cheerful and encouraging letters and hopes to go to her home in Hebron, Ind., in a few weeks. Pray especially for all these that they may be speedily restored to health and strength.

Miss Hamilton had typhoid fever upon her arrival in India, but has fully recovered.

Dr. White and Miss Roma Beatty were to sail from India January 26th. A card from Dr. White tells of the death of her only sister in New Castle, Pa. She says this has changed all her plans. She does not know when she will come East. Will likely stay in California for months of needed rest. Pray for a safe voyage and that God will comfort her lonely stricken heart.

A sweet letter from Mrs. Andrew Watson, Cairo, Egypt, was read at our last Tuesday morning meeting. Tears were shed as she told us of the last days and hours of her husband's precious life, when his prayers for Egypt, the native workers and the missionaries gave evidence of the deep love he had for the cause to which his life had been given. Pray for the widow and children of this Prince in Israel and for all others who are bereaved by his "going home."

Letter from Dr. Sowash announces that Miss McKeown reached the Sudan December 28, 1916, and is taking zealously hold of the new life and the strange language.

One young gifted girl has been elected to go as a foreign missionary and another is in correspondence with the same object in view. Pray that the Master will thrust out His chosen ones and that the Boards may be given divine wisdom in making selections. Are there not others who are ready to enlist in our "King's service?"

Do not forget that enlarged work means enlarged contributions.

Miss Emma D. Anderson has opened her home for women in old buildings which are very inadequate for the work. We are glad to know that all contributions for this longed for purpose are over an above all regular contributions.

Schools for which money is being given to India Equipment Fund cannot be undertaken by the Women's Board unless extra money is pledged for their upkeep and running expenses after land and buildings have been paid for. Wouldn't it be appalling if we had a fine school plant erected and paid for standing empty and unoccupied for lack of maintenance funds, with hundreds of girls pleading to be taught?

The zenana quarters in connection

with the ladies' residence at Lyallpur are an assured fact. Our consecrated and untiring Magazine Committee has sent a check for the sum needed—eight hundred dollars. It is on its way to India and the safe refuge for the Bible women and teachers in our Girls' School will soon be in use. There is to be a tablet on its door in English and Punjabi reading as follows, "Erected by the Women's Missionary Magazine of the United Presbyterian Church of North America for the Sisters in India." How can we express our gratitude for this timely gift either to the Master or to the devoted Editorial Committee who made it possible. We know they will be richly blessed, but our duty is to see to it that the Magazine has 10,000 subscribers by May next.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

WANTED FOR JUNIOR SILVER ANNIVERSARY.

Sterling, Kansas, May, 1917.

500 New Junior Societies.

15,000 New Members.

10,000 Subscribers to Junior Missionary Magazine.

Largest Contributions Ever Given.

Largest Thank-Offering Ever Given.

300 Junior Life Members to May 1st.

JUNIOR LIFE MEMBERS.

Last month we made a plea for 250 Junior Life Members by April 1st, as an appropriate gift for our 25th Anniversary Year.

Since the February Magazine went to press the Women's Board has given us a *Special Object* for our *Junior Life Memberships*; we are given the honor and privilege of buying an X-Ray Machine for Tanta Hospital, Egypt. Every reader knows that a hospital is not well equipped unless it has an X-Ray machine and as the English Government Hospital in Tanta, with which our

doctors have to compete, has an X-Ray machine, we must give our doctors one so that they may be on an equal basis and not be handicapped by the lack of one.

This X-Ray machine will cost \$3000 instead of \$2500, so in order that we may have every advantage in raising the money, the Board has extended our time from April 1st to May 1st. Please remember, however, that in order to be counted your ten dollars must pass through the hands of the Presbyterial Treasurer to the General Treasurer and must be in the hands of the General Treasurer by May 1st.

If the name of your Junior Life Member is not published promptly in the Junior Missionary Magazine (the only place it is published) please see if your local treasurer has forwarded the name and address with the money to the Presbyterial Treasurer, who in turn should forward both to the General Treasurer. When complaints come in that the Life Membership Certificate has not been re-

ceived, investigation reveals the fact that the money was sent by the local treasurer as Thank-Offering but without any mention of it being for Life Memberships, and of course the Presbyterial Treasurer can not know or give credit for same. By a little careful attention to details when forwarding money, one can save much confusion and delay.

During the recent Convocation in Pittsburgh a minister remarked, "Oh yes, the Juniors, they always reach the mark," and the heart of your General Secretary was made glad. Will *you* help to make it come true once more?

ANNUAL REPORT BLANKS.

Two very important points in the awarding of our Banner at Sterling Convention are concerned with the annual report blanks, that of compiling them and sending them *on time*. To the individual societies this means that they must reach the Presbyterial Junior

Secretary by April 5th. Failure of one Junior Superintendent to send her blank in on time, may keep her Presbytery off the roll for a chance of winning. Do not mislay the envelope containing your pink blanks and letter of instruction which your Presbyterial Secretary has or will very promptly send you; give it your best attention and in this way help along the work. Your Presbyterial Secretary only has ten days in which to compile her report for the General Secretary, as the Board has ruled, in order that the reports may be ready for our Convention, that all reports must be received by April 15th. You have just *one* report to compile, the Presbyterial Secretary has *one* for every Junior Society, while the General Secretary must compile her report from 64 large blanks and over 500 Societies. It is interesting, engrossing work and many stories are told by figures, but please remember, *be prompt*.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 2310 Dwight Way, Berkeley, Cal.

MISSIONARIES WELCOME AT SIALKOT.

"Home for Thanksgiving" so runs a recent letter from our missionary travelers announcing their arrival at Sialkot station after eight weeks journey. In Southern India they missed a cyclone and flood by a close margin. If there was any indication of home sickness in this last message, it could not be read between the lines. How we have followed the course since they shipped from Vancouver on the 5th of October, where the last "home letters" were mailed, then ten days steady sailing during which time they had the ocean largely to themselves.

A day's run by train between Yokohama and Kobe, meeting the ship here, an interesting pause at Nagasaki; just a touch at Shanghai to put off some other missionaries bound for that port, then Hong Kong on British territory, the end of the voyage on the good "Empress of Russia."

"We did not miss a meal, neither did we lose any," which tells of a happy,

comfortable voyage. They had some delay at Hong Kong as most of the British boats had been requisitioned for the war; they finally shipped on a French vessel via Columbo. There were many French soldiers aboard bound for Marseilles. "Some drunk when they came aboard; others good, earnest looking fellows." After leaving Columbo, this vessel was torpedoed and sunk in the Mediterranean Sea.

From Columbo our party proceeded by train to the ferry where they crossed to the mainland and continued "with frequent halts," to Madras, for the storm and flood made travel trying to the tired missionaries now on the home stretch and so eager to sight the land of their desire.

They had begun their trip with twenty or more missionaries bound for India, Egypt, and the Sudan; as they neared Sialkot, the Hollidays only were in the party. A cordial welcome awaited them at the station, and the students with a hired band greeted the Hollidays. At

the entrance to the school, the children, on their own initiative, had decorated for the occasion; a welcome to the Holidays. Emmet wrote, "I can see why the missionaries on furlough are so eager to get back to their work."

They are comfortably housed with Rev. E. E. Campbell's family. All went up to Jhelum for Christmas. He speaks touchingly of the kindness of the older missionaries at this time; God bless them.

I like to think of them now actually settled to their language study, entering upon the work they have looked forward to with eager longing. Yes, India spells "Emmet," of course, I shall see the field through his eyes and if I can "glimpse in" now and then for you through this page, it will be with a prayer that we all, through these broadening horizons may see the mission fields with the Savior's vision too.

My brother, commenting on Emmet's wonderful trip, and the opportunity to advance the Master's Kingdom in the great, needy country of India, asks, "Wouldn't you like to be with him?" Yes, I would, and please God, I shall when the others are ready.

We are nearing the close of another year on the missionary calendar, will our gifts be proportionate to our blessings? Surely it will mean larger contributions for the Master's work. Some are "anxious" to make a better showing than last year, and doubtless will resort to "methods" to attain this end. An old Scotch elder, after it was found that there was a shortage of funds to close up

the year with, dryly remarked, "Your faith is as short as the funds, an' you'll dishonor your Lord by raising money for His work in a questionable way." Certainly the Lord must question our devotion to Him when suppers and fairs and other "block and tackle" methods must be resorted to to supplement our gifts. Suppose a dear friend would come to me and proffer a gift from a circle of friends and incidentally she lets drop the fact that funds for the same were made possible through some social event. Why not try a "Tithing Week?" An appeal from the pastor to congregation might give some a chance to try out tithing without committing themselves absolutely to the practice, with beneficent results. The Lord wants us more than He does our money, and He knows we get nearest Him in gift worship, just between Him and ourselves. What is that verse about the "*giving that tendeth to poverty*?" Spiritual enrichment always accompanies a direct, loving gift for the Master's work, which we need to covet more than all else. Mary of Bethany's way of giving was "questioned" by Judas, but it called forth a three-fold commendation from her Lord, a fragrant offering that retains its sweetness down through the ages. Beloved, if any of you are tempted to raise money for the Kingdom by methods which our King would question, or disapprove, talk it over first with Him.

MRS. J. C. ALTER,
2310 Dwight Way, Berkeley, Cal.

PLEASE TAKE NOTICE.

Thirty-fourth Annual Convention of Women's General Missionary Society at Sterling, Kans., May 11-15, 1917.

Delegates, Life Members, Missionaries, and those on Programme, please take notice, you are urged to send your names and addresses as soon as possible to Mrs. Ida R. Hill, Sterling, Kans., Chairman of Assignment Committee.

Come to Sterling, Kans., May 11-15, 1917. "It's too far, I cannot go." My dear woman, Sterling is the center of

the State of Kansas, the center of the United States, East and West, North and South. Sterling, the home of Cooper College; one of the sixteen accredited colleges of the State. Located on the Santa Fe and Missouri Pacific Railroads having direct connection over these lines with Denver and the far West. Chicago, St. Louis, and Kansas City to the East. Sterling has a United Presbyterian congregation of four hundred and fifty members or more. Sterling, Kans., located in Arkansas Valley, one of the richest valleys in the Middle West.

OUR INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkesburg, Pa.

I am sure the readers of the Magazine were impressed by the article in the January issue calling attention to the interest the Government is taking with reference to the work the Christian people are taking in the evangelization of the Indians.

Since that issue I have received another letter from Mr. Cato Sells, Commissioner of Indian Affairs, stating that he has been advised of the great opportunity for missionary work among the Indians, and that he will be glad to cooperate with us to the fullest extent.

Dear reader, what are you going to do?

The W. G. M. S. supports a mission on the Warm Springs Reservation in Oregon, Simnasho, Oregon, and among the Tama Indians in Iowa.

At Warm Springs we have a church building and parsonage, about five acres of land have been allotted by the Government for the use of the mission. The congregation has a membership of 90 with an Indian session.

Rev. H. T. Jackson took charge of this work December, 1914.

Simnasho. This mission is situated twenty miles north of Warm Springs. A church and parsonage were erected here in 1892. The 40 acres of land granted by the Government for the use of the mission, was in 1914 duly deeded to the W. G. M. S. and delivered signed and sealed by the Government, free of all charge and the land now belongs to us. Rev. W. A. Mathews has charge of this mission.

Rev. J. A. Speer, Portland, Oregon, is superintendent of Indian work for Oregon.

Tama mission is located in Tama Co., Iowa, at the present time the Indians own over 3,000 acres of land. This property is held in trust for them by the Governor of Iowa, as in that State an Indian is not permitted to hold real estate in his own name. The mission work at Tama was started in 1903. The Christian Indians are the most progres-

sive, prosperous and temperate of all their people. Persons familiar with other tribes where there is no Protestant mission testify to the superiority of these Indians, owing to mission work among them. Rev. R. G. Smith has charge of this work.

The donations received at Warm Springs were mostly distributed at the Christmas tree.

1. Box of dolls and scrap books from Y. W. M. S., San Jose, Cal.

2. Post cards, pasted together, from Laura Henderson, Los Angeles, Cal.

3. Christmas (candy) stockings, 40 nice scrap books, Juniors, Monmouth, Cal.

4. Barrel of clothing and dolls from North Yakima W. M. S.

5. Bags and pin cushions from Mrs. R. A. Acheson, Ainsworth, Iowa.

6. Nice kimonas, clothing, cotton batting and fruit from W. M. S., Albany, Oregon.

7. Forty needle books from Doris P. Hulick, Ainsworth, Iowa.

8. Large bundle of Christian Heralds, a number of strips of colored cloth on which were pasted post cards (very nice) from Mrs. Sarah Baltimore who sits in an invalid's chair and has for eleven years.

9. Large box clothing, bedding and toys from Sabbath School, Albany, Ore.

10. Box underwear and clothing from Mrs. Wm. L. Kengal, Pullman, Wash.

11. Valuable barrel of clothing, cotton batting and calico from 1st Church M. S. and S. S., Spokane, Wash.

Rev. J. A. Speer reports that the new water system at the Simnasho Indian Mission has been completed and Rev. Matthews writes the water is turned on. This is a very great improvement both in point of convenience and in case of fire.

Mr. Smith reports that they have received a young man 28 years of age into the church, who made a clear, clean confession and was baptized. He has been trying to get his wife to come with him.

TEMPERANCE DEPARTMENT.

Mrs. B. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

SHOWING OUR COLORS A MORAL NECESSITY.

"I refuse to acknowledge that there is anything I ought to do which I cannot do."

When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 2 Tim. 1:5.

Last appeal to the 46,257 members of the W. G. M. S. to sign the Temperance Pledge on our own cards and whether signed before or not (the oftener the better) and send duplicates to writer as soon as possible, that all those "to whom it may concern" may know exactly where the Women, the Young Women, and Juniors of the United Presbyterian Church stand on the liquor question. We are most anxious to have a complete record for our Annual Reports to the Sterling Convention and our General Assembly.

All reports and signed duplicates must be in by April 15th and it may surprise you to know that some of our Presbyterials have not commenced on this work yet. Some are very much in earnest indeed and how very encouraging that is. The cards are free and 5,000 are awaiting your request. Please do not fail us at this point. We appeal to every Presbyterial officer to assist in this work and see that it is done.

"Get into the fight for God and right,

Get into the fight today!

There is work to do, and the call means you

Get into the fight to stay.

We thank Thee for the courageous youth

And men of riper age,

We thank Thee for the spoken truth

And for the printed page

We thank Thee for the words of prayer

Which unto Thee ascend,

And for the thousands who declare

That liquor's reign must end.

What shall be the answer of our membership to this last appeal?

Why should the person who intends to abstain from intoxicating liquor refuse to let it be known? The husband and wife do not regard it as a sign of weakness to enter the holy estate of wedlock by promising fidelity to each other in the presence of witnesses. The man who verbally declares that he will pay a debt but refuses to put the promise into writing, is not likely to be pointed out as an example of honesty; the official who says that he intends to perform the duties of his office, but does not want to make the promise a matter of record, excites suspicion.—W. J. Bryan.

The woman who believes in and loves the Lord Jesus Christ, the woman who grasps the meaning of that first past resurrection message, given to Christ's followers, now called brethren, through a woman, that tremendous message, that God is Jesus' Father and her Father Jesus' God and her God will feel impelled to witness for Him by taking her stand against all forms of evil.

O Women, Young Women, and Juniors of the United Presbyterian Church! How can we! how dare we, call ourselves members of God's holy family, and claim a sure hope of spending eternity with Him in His heavenly home and tolerate for one moment the existence of a traffic which more than any other thing hinders the spread of His loving message to a lost world.

Remember the United States spends per capita over \$20.00 a year in intoxicating liquors and that "per capita" includes every member of the W. G. M. S.

"Pledge signing has been the means of reclaiming enough people from the drunkard's life to give it a place on the honor roll. And it has also kept enough from ever yielding to the evils of the wine cup, to give it favor with all right thinking people."

When things look dark, pray, do not quit,
Get busy then and use your wit.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. E., Pittsburgh, Pa.

February 6, 1917. The Tuesday morning hour for prayer was conducted by Mrs. Ada Kerr Wilson. Miss Marian Paden will have charge of all the meetings in February. A deep spiritual atmosphere hung over the meeting as we talked and prayed together, our chief theme being the missionary convocation which was held during the last week. At eleven o'clock, 12 members of the Board adjourned to their room where the meeting was called to order by Mrs. Porter.

The treasurer reported having received check from the committee of our Women's Missionary Magazine of \$800 to be applied to building Zenana Quarters at Lyallpur, India.

Receipts for month of January, \$12530.92.

Disbursements for month of January, \$17369.69.

Letter received from the Italian Mission, Pittsburgh, Pa., asking for the re-appointment of Mrs. Pasquerella whose term expired February 1st.

By motion of Mrs. Campbell, Mrs. Pasquerella was re-elected.

The Indian Secretary reports receiving a letter from Rev. Smith, of Tama, Iowa, saying they had received into the church on profession of faith and baptism, Henry Wanatee, a young man, 28 years old. Good meetings during the past month. The new water system at Simnasho, Oregon, has been completed and the water turned on. Rev. J. A. Speer sent bill for same amounting to \$52, and writes, while the expenses has been considerable, Brother Matthews has materially lessened the cost by doing all the plumbing himself. Bill from Warm Springs, Oregon, for Sabbath School supplies \$9.66 and ordered paid.

Freedmen Secretary pro tem reports receiving letters from Athens, Knoxville, and Riceville of our Tennessee Mission. The missions at Riceville are needing clothing very badly. Full reports from the following stations in Alabama, Canton Bend, Arlington, Camden and Prairie. Prairie stating that they must

have a team of mules in order to continue the farm work. By motion of Mrs. Sands the request for mules was granted.

Townsville, N. C., reports, "Although having received five barrels of clothing in January, three-fourths of their pupils were still without adequate clothing." Reports from Henderson, N. C.; Bluestone and Chase City, Va. Chase City sends bill of \$25.55. Bill was ordered paid.

Miss Cowden was instructed to purchase sewing machine.

Mrs. Porter in behalf of the Missionary Magazine Committee presented to the Board a very nicely bound volume of the years '15 and '16 of our Women's Missionary Magazine, which is greatly appreciated by our Board members and considered a valuable addition to their work.

Literature Secretary reports with regret the omission of the names of Miss Elsie Grove and Dr. Lambie of the Soudan, in the Prayer Cycle and ordered enough stickers with names on to be put in what remains of the present edition. Will those who have Prayer Cycles without these names please insert same. By motion of Mrs. Sands, the action of Literature Secretary was approved.

Through the kindness of one of our friends money was given to give the Prayer Cycle to 431 of our missionaries.

Bills to the amount of \$261.84 by motion of Mrs. Hill were ordered paid. Junior Secretary reports three new societies: Iowa, N. W. Presbytery, Mrs. Karl Megchelsen, Superintendent, Boyden, Iowa; College Springs Presbytery, Brookdale Mission, Miss M. A. Workman, Superintendent, St. Joseph, Mo.; Allegheny Presbyterial, Mrs. Ella Wooton, Superintendent, Leetsdale, Pa. Also reported that the Junior Society of the Mercer, Pa., congregation had by special effort raised \$204 over and above regular missionary offerings and asking advise as to where to place it.

Young Women's Secretary reports one new society, Philadelphia Presbyterial, 1st Philadelphia Y. W. M. S., 21 mem-

bers, Miss Helen M. Brown, President, W. Philadelphia, Pa. One reorganized society in same Presbytery, Fairhill Y. W. M. S., President, Miss Mary Muler, Philadelphia, Pa.

Parsonage Secretary reported application for loan of \$500 from Jetmore, Kans. The request be allowed for a loan of \$500 for ten years. Application from Witchita, Kans., for \$1000; they not being a mission congregation, Mrs. Campbell moved if proper recommendations were received we make them a straight loan of \$1000.

Foreign Secretary reports receiving plans for Zenana Quarters, Lyallpur,

India, estimated cost \$800. Mrs. Campbell moved that \$800 received from Magazine Committee for building Zenana Quarters at Lyallpur, be sent at the convenience of treasurer.

Mrs. Campbell moved that treasurer be instructed to send \$3500 for the erection of the Ladies' Bungalow in Rawalpindi as soon as our Board receives official report of action of Foreign Board.

Mrs. Campbell moved that treasurer accompany Mrs. Wilson in her visit to Freedmen's Stations.

MRS. J. H. MAXWELL,
Recording Secretary.

STUDY FOR THE MONTH.

APRIL.

"WORLD MISSIONS and WORLD PEACE."

"And who is he that will harm you, if ye be followers of that which is good?"

Chapter V—Heroism in the Christian Conquest.

Bible Lesson—Hebrews 11.

Topics for Study—

1. Discipline in the Missionary Life.
2. Native Christian Heroes.
3. Symposium, "My favorite missionary hero."
4. The secret of their strength.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter V—Our New Possession. Our Obligation to Porto Rico and How We are

Meeting It.

Bible Study—Isaiah 42:10-12.

Topics for Study—

1. Story of Columbus' second voyage; the island renamed.
2. Slavery and its abolition.
3. How Porto Rico became our possession.
4. "Borinquen the Beautiful."
5. Round Table—
 - (a). Physical changes in Porto Rico.
 - (b). Transformation in schools.
 - (c). Religious and Moral Conditions.
 - (d). Social Service.
6. Questionnaire—Fifteen Questions on Text; Five Questions on Magazine Article.

W. G. M. S. STERLING CONVENTION, MAY, 1917.

Arrangements for through Pullman sleepers have now been consummated in connection with the Pennsylvania Co. Ft. Wayne Route and Santa Fe Railway to leave Pittsburg on the following schedule:

Lv. Pittsburgh, 9:00 p. m., City or Eastern time, May 9th.

Ar. Chicago, 8:00 a. m., Central time, May 10th.

Lv. Chicago, 9:50 a. m., Central time, May 10th.

Ar. Sterling, 10:13 a. m., Central time, May 11th.

Those starting from west of Pittsburgh, and desirous of joining our through party, will kindly notify the Railroad Secretary who has charge of all bookings and travel arrangements in connection with the trip. Address Mrs. J. H. Maxwell, Railroad Secretary, 216 Watsonia Blvd., Pittsburgh, Pa. Phone Cedar 2537-w.

PARSONAGE REPAYMENTS.

For October, 1916. Received November, 1916.	
Monroe Memorial, Akron, Ohio	\$ 49.95
Hutchinson, Kansas	47.18
Luxor, Egypt	180.00
East Mansfield, Ohio	8.60
Conway, Pa.	83.25
Prosser, Wash.	44.40
Riverside, Cal.	55.50
Oklahoma City, Okla.	19.00
Lincoln, Nebr.	75.00
Forest Ave., Bellevue, Pa.	83.25
East Side, Tacoma, Wash.	46.15
Fort Morgan, Col.	80.00
Zenith, Kansas	22.50
Albia, Iowa	69.38
Dubois, Pa.	86.55
Cincinnati, Ohio	30.00

\$980.71

For November, 1916.

Creston, Iowa	\$ 55.50
Canton, Ohio	69.38
Emporia, Kansas	208.13
Tulsa, Okla.	49.95
McClellan Heights, Davenport, Iowa ..	24.98
West Side, Monmouth, Ill.	83.25
Montrose Ave., Chicago, Ill.	80.00
Spirit Lake, Idaho	22.40
Ingleside, San Francisco	37.47
Barstow Colony, Cal.	41.63
Third, Seattle, Wash.	58.86
Meridian, Pa.	180.00
Woodruff Ave., Indianapolis, Ind.	30.50

Oakland, Cal.	25.00
Bellingham, Wash.	4.17
Central Falls, R. I.	69.38
West Middlesex, Pa.	78.00
Cincinnati, Ohio	30.00
Oklahoma City, Okla.	25.00
Ontario, Ore.	58.86
Boulevard, Philadelphia, Pa.	82.40
Altus, Okla.	858.09

\$2172.95

For December, 1916.

First, Indianapolis, Ind.	\$ 124.69
Rochester, Pa.	77.70
Oklahoma City, Okla.	25.00
Boulevard (8th) Chicago, Ill.	60.00
Second, Spokane, Wash.	62.50
Winchester, Kansas	111.00
Guthrie, Okla.	55.50
Kenton, Portland, Ore.	55.50
Ewart, Iowa	19.43
Trenton, Ohio	69.38
First, Cincinnati, Ohio	30.00
Oneonta, N. Y.	27.75
Assiut, Egypt	388.50
Parma, Idaho	58.28
Spirit Lake, Idaho	89.60
Benton Lawn, Kansas City, Mo.	38.65
Montrose Ave., Chicago, Ill.	40.00

\$1333.48

MRS. J. D. SANDS,
Parsonage Secy.

READ THIS.

During the month of April there will be a simultaneous effort to obtain a wider circulation of the Women's Missionary Magazine.

At least FIVE NEW subscriptions from every congregation are desired. A circular letter will be mailed to the president of every Women's and Young Women's Society asking them to co-operate in this effort. It is confidently hoped that EVERY congregation will be well canvassed and that the Sterling Convention will be notable for the large interest herein taken. Every delegate should feel a responsibility for her Presbytery in this effort.

UNWELCOME TASKS.

No unwelcome tasks become any the less unwelcome by putting them off till tomorrow. It is only when they are behind us and done, that we begin to find that there is a sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing, and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquillity, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is *to do it*.—McLaren.

A NEW CHANNEL OPENED.

Since May, 1883, when the Women's Missionary Societies of the United Presbyterian Church were organized into one corporate body, viz., The Women's General Missionary Society, the members have poured their money into the Lord's treasury for mission work under its direct care through four distinct channels:

1. Monthly contributions through their Societies.
2. Gifts of gratitude through the Thank-Offering fund.
3. Special gifts for definite objects.
4. Life Membership Fees. Senior, \$25.00; Junior, \$10.00.

Upon these four channels God has, through His rich blessing, set His seal of approval as manifested by the success that has attended them from year to year.

January, 1917, has providentially opened a new and heretofore untried channel, one which was unanimously approved by the Women's Board, the Business Agent of The Women's General Missionary Society, at its semi-monthly meeting, February 20, 1917.

The new channel opened into the Lord's treasury is entitled Life Directorship of Women's General Missionary Society. The fee to be the sum of three hundred dollars (\$300.00) to be paid into the treasury undesignated.

This plan is the direct outgrowth of the great Missionary Convocation held in the First Church, North Side, Pittsburgh, Pa., January 30, 31, February 1, 1917.

The first name has been entered on Honor List of Life Directors. The sum required, Three Hundred Dollars each.

A delegate to the Convocation from Iowa, a devoted son of a mother, well known throughout the Church for her long life of service for her Lord, and for her generous gifts to missions, desiring to have his mother's name kept in remembrance conceived the plan, and will through a \$300.00 Thank-Offering, enroll her name *first* on the "Honor List" of Life Directors.

TO WHOM IS THIS CHANNEL OPEN?

To families and relatives, societies or congregations who desire to honor the pioneer workers who are not among "The Crowned Ones," by gifts "In Memorium," or, who wish to honor loved ones who are still in active service, or to individuals who will place their own names on the "Honor List."

Are there not many who will rejoice that God has opened this new channel whereby they can pay high tribute to loved ones through liberal gifts?

When the plan is adopted by the Convention at Sterling, Kansas, May, 1917, a suitable certificate of Life Directorship will be issued in recognition of the necessary sum having been paid to the treasury of the Women's General Missionary Society.

Pray for it—plead for it—give to it—until this "Honor List" will include many whose names are written in "God's book of remembrance" as co-workers with Him in bringing to the world knowledge of Christ Jesus as the Saviour.



AGAPE—OR LOVE FEAST AMONG THE EARLY CHRISTIANS.